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पुस्तक संख्या..... 016.091 ARA-H
पञ्जिका संख्या... 3488 3486

पुस्तक पर सर्व प्रकार की निशानियां लगाना वर्जित है। कोई सज्जन पन्द्रह दिन से अधिक देर तक पुस्तक अपने पास नहीं रख सकते। अधिक देर तक रखने के लिये पुनः आज्ञा प्राप्त करनी चाहिये।

गुरुकुल कांगड़ी विश्वविद्यालय
कृपया पुस्तक के ऊपर कोई निशान आदि न लगायें।

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पुस्तकालय

गुरुकुल काँगडी विश्वविद्यालय

हरिद्वार

वर्ग संख्या 016.091 ARA-H

आगत संख्या 3486 3488

पुस्तक - वितरण की तिथि नीचे अंकित है

इस तिथि सहित 15वें दिन तक यह पुस्तक पुस्तकालय में वापिस आ जानी चाहिए । अन्यथा 5 पैसे प्रतिदिन के हिसाब से विलम्ब - दण्ड लगेगा ।

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Historical Heritage

A

Bibliographical Survey of the Rare Manuscripts

In

The Arabic and Persian Research Institute Rajasthan, TONK

Edited

By

स्टॉक प्रमाणीकरण १९८४-१९८५

SHAUKAT ALI KHAN

Director

Arabic and Persian Research Institute
Rajasthan, TONK

With a Foreword

By

SHRI G. K. BHANOT

Chief Secretary, Government of Rajasthan

Published

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TONK

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A. P. R. I. Publication Series No. 1

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TONK

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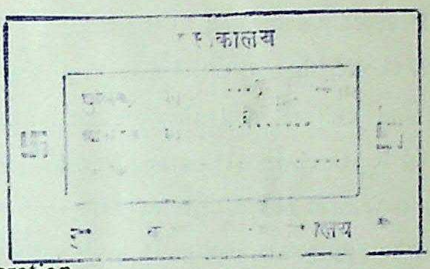

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DEDICATION

Devotedly dedicated to the benign, benevolence and benefaction of Shri G. K. Bhanot, Chief Secretary of Rajasthan who is a symbol of art and culture and the creator of this nascent Directorate of Oriental Research in Arabic and Persian. His Splendid and historical achievement has left an indelible impression upon the minds of those who appreciate, esteem & love, value & worth, talent and taste, art and culture. He shall always be honoured as the saviour of this unique Collection whose unstinted efforts for re–orientation and reorganization of this Institute shall always be remembered for the posterity to come.

—Shaukat Ali Khan

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FOREWORD

I feel great pleasure in writing this foreword to the Historical Heritage published by Arabic and Persian Research Institute Rajasthan, Tonk under the editorship of Shri Shaukat Alī Khān. The collection is indisputably an outstanding historical and cultural heritage. The title of the brochure has been rightly chosen by the Editor.

The Editor has called the Institute a centre of orientalogy, but to my mind it is more than a centre of advanced studies. That is why the Chief Minister Shri Bhairon Singhji Shaikhawat decided to transfrom it into a separate Institute of Oriental Research in Arabic and Persian Studies. We are proud of having such an invaluable mass of manuscripts catering to varied interests. It is one of the best collections in India. It enhances the national image while feeding rare oriental source material to the scholarly community the world over. The excerpts and commendable comments in the bibliography speak for themselves. The bibliography represents the intermingled and inerwoven cultural impacts of Indo-Iranian and Indo-Arab relations since the remote past.

The manuscripts, elegant and ornate, represent 5th/11th to 13th 19th centary circa. They are priceless works of Princes and ordinary people, of poets and scholars.

Shri Shaukat Alī Khān, its Editor, has won many laurels for this Directorate, the greatest being the creation of the Institute itself. The idea of a separate Arabic and Persian Research Institute seemed to me to be tenable. Hence its creation.

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I am sure remarkable results will be achieved with the formation of this Arabic and Persian Institute at Tonk which has always been a Centre of Arabic and Persian learning and research studies.

Reputed scholars and celebrities of India and abroad have eulogised lavishly the research pursuits and scholarly attainments of Shri Shaukat Ali Khan. I congratluate him for his laudable efforts and endeavours. He is a talented scholar in the field of oriental research.

G. K. Bhanot
Chief Secretary to Government,
Rajasthan, Jaipur

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ACKNOWLEDGEMENT

The establishment of this nascent Directorate keeps a thrilling and exhilarating history of its origin, re-organization and reorientation of climactical character. It passed through various turmoils, trials, triumphs and on 4th December, 1978 it stood as a fulfledged Directorate under the caption Arabic and Persian Research Institute Rajasthan, Tonk. It is the greatest achievement of the Rajasthan Government for which credit squirely goes to Shri Bhairon Singh Shekhawat, Ex-Chief Minister and Shri G. K. Bhanot, Chief Secretary of Rajasthan–the symbols of art and culture-who generously made an epoch-making decision for promoting and cultivating the cause of Arabic and Persian Research Studies at an accelerated pace. The Arabic and Persian speaking world feel a deep debt of gratitude over this splendid achievement of the Government. We are extremely grateful to Shri K. S. Rastogi, the generous Education Commissioner, Shri K. K. Bhatnagar, Special Secretarys Education who implemented the wisely planned and concieved scheme of Mrs. Jumkī S. Kumār, Ex-Collector of Tonk and Shri Abhimanyu Singh the present collectar. I am also personally obliged to Shri Ram Sawroop Sharma, Deputy Secretary of Education and Shri S. C. Jain, Section Officer who extended the fullest cooperation and coordination to this Institute.

I can never forget, even for a pause, the unstinted endeavours of my esteemed Professor S. Nūrul Ḥasan, Vice-Chairman, Indian Council of Scientific and Industrial Research, Government of India, who by dint of his keen interest and patronising zeal, did a lot for this Institute. The zeal and zest of S. Fārūq Ḥasan, Ex. State Minister of Education, Government of Rajasthan, must be appreciated and applauded for centralization of all Arabic and Persian manuscripts of Rajasthan at Tonk.

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I must feel a deep debt of gratitude to Dr. (Mrs.) Kapila Vatsyayan, Joint Adviser, Ministry of Education, Government of India, the last refuge of art, culture and language who accorded full support in cultivating healthy and generic atmosphere for the furtherance of Arabic and Persian Research. Studies.

It would not be justified if I fail in paying my due thanks to Shri G. M. Lodhā, the Hon' ble Chief Justice of Rajasthan and Shri V. Agrawāl, District Judge, Tonk, who transferred the valuable Sharī'at Record comprising manuscripts, manuals, books and documents of theological and jurisprudencial interest. Similarly, I feel it my bounden duty to pay my utmost thanks to Malikah 'Azīz uz-Zamānī Baigum, the Rājmātā of Tonk and her brother Mīrzā Rafī'ullāh Baig, Ex-President of Municipal Council, Tonk, who donated the "Munshī Khānah-i- Ḥuẓūrī" record of historical importance to the Institute.

In my heart dwell the ever felt gratitude of my patron His Late Highness Nawwāb Ismā'īl 'Alī Khān of revered memory of Tonk, who evinced immense magnanimity in recommending and supporting the noble cause of the sacred mission of reorientation of this unique collection. He also devoted his personal record even when he had been at his last gasp. I can not resist the temptation of paying my genuine thanks to Hāfiẓ 'Abdul Rashīd "Ṣihbā" Jaipurī, Shri Man Mohan Lodhā Jaipurī, Ṣāḥibzādah' Abdul Muṣawwir Khān of cherished memory, Ṣāḥibzādah Ḥakīm 'Ubaidullāh Khān (who donated remnant collection of his brother Ṣāḥibzādah Muṣṭafā Khān Jauhar) Ḥakīm 'Ināyat Ḥusain, Captain, Khalīl Aḥmad Khan Ṣāḥibzādah Khalīlur Raḥmān Khān, Maulawī Muḥammad 'Imrān Khān, Maulānā S. Qaẓī ul Islām, Maulānā S, Manẓūr ul Ḥansan Barakātī, Ṣāḥibzādah 'Azīzul Ḥaq, Ṣāḥidzādah Idrīs' Alī Khān, Ṣāḥibzādah Maulawī Sa'īd Aḥmad Khān, Dīwān 'Adul Ghanī of Nāgore, Shri Farīd Aḥmad Khān of Calcutta who donated manuscripts books to this Institute. I am also indebted to Dr. A. F. 'Uṣmānī Govt. College Tonk and his elder brother professor A. F. M. 'Usmānī of A. M.

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'Varsity who accorded my repeated appeals for donating their father's "Shāghil Collection" of manuscripts and Tughrās. My grateful acknowledgements are due to Shri J. S. Mehta the Ex- Education Commissioner, Shri M. R. Mukul the then Dy. Secy. of Education, my esteemed teachers Dr. M. L. Sharma and ProfessorN. R. Khadgawat who always espoused my cause and inspired me in supporting my scheme of centralization of Arabic and Persian manuscripts at Tonk. I wish to express my sincere thanks to Shri Ḥamīdullāh Khān, Shri 'Abdul Muḥyī Khān, Shri Amjad 'Alī Khān Muḥammad 'Umar Khān Nadwi, Miss. Anwār un- Nisā,Shri S. Ṣādiq 'Alī and Shri Raḥmatullāh Khān who undertook the responsibility of typing and proof reading and supplying informahon. It would not be fair if I grudge in expressing my due thanks to Maulana Mnḥammad 'Imrān Khān who extended the fullest cooperation to me in all respects. My sincere thanks are due to the authorities of the Municipal Council, Tonk, who extended their co-operation time to time and very benevolently sanctioned a handsome grant-in-aid to the Institute.

I should also pay my regardful thanks to my affectionate father Ṣāḥibzādah Idris 'Alī Khān who inspired and taught me for attaining my ideals of life. I also feel obliged to my benevolent teacher Ṣāḥibzādah 'Abdul Mun'im Khān and my spiritual preceptor Ḥaẓrat-i-Ṣaulat having been moral impetus, inspired, guided and prayed for me in winning colossal success in every field.

I must also acknowledge indedtedness to the scholarly community of the world and all those who, by dint of their moral, material and meritorious services fostered the noble cause of the Institute, otherwise, I cold not have done such a great achievement as emphatically assrted by the Cheif Secretary, Rajasthan. If others could not have joined me, such a grand achievement so wisely conceived and planned could not have been associated with me. I, therefore, lay prostrate humbly before Almighty Allāh who bestowed superabundant benefactions and ascribed me with this Institute-an ocean of learning and knowledge.

—SHAUKAT ALĪ KHĀN

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Introduction

The Arabic and Persian collection of Tonk was merely a pile up record of brittle, tattered, wormeaten and fragile manuscripts in a decadent and deplorable plight but, inspite of its being dilapidated, it has a splendid and glorious history of the happy past and tells a tale of our cultural and historical heritage. If we delve deep into these heaps of tattered manuscripts and decayed documents, the lives of millions of people would be teeming with their cultural and social activities with glorified history. Every page and folio seems to be revealing a history of its own in multifarious aspects i. e. political, social, economic, religious and cultural. Every book, every codex and every manuscript keeps a world, a treasure and an ocean within itself.

Though this collection has been in existence for over a century but when it was taken over by the Rajasthan oriental Research Institute, Jodhpur, there were only worms, moths, mildews, its keepers, and myself and 'Ābid Kaifī (of revered memory), as the only custodians. Severely handicapped by financial paucity, furniture and other scientific equipment, the office was started in 1961 only and since then one man staff had been running the whole show. It has yet won many laurels in the field of orientalogy and Indology and highlighted India' s image in the Arabic and Persian speaking countries. It served as a feeder to the scholars of various tastes and talents while attracting them from far a field. Housed in a very ignominious place, it emerged as a pride of the place and extended facilities and amenities to the scholars whose unsatiated quench for research persuits, attracted them here for a purposeful and dedicated mission. They returned with a mine of vast knowledge gleaned from this unique collection.

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PURSUITS AND ACHIEVEMENTS

In view of the meagre resources, restricted finances, single man's show and the short span of time, many pursuits and enterprises were undertaken in the field of survey, classification, cataloguing, calendaring, editing, translation, transliteration and feeding the rare source-material to the scholarly community at large as enumerated below :

1. The whole collection comprising 3064 manuscripts was taken over from the S'a'īdīyah District Library, Tonk, and was classified and catalogued.

2. A critical and intensive list of the collection was compiled subjectiwise and alphabetically in Urdu.

3. A list of these manuscripts was also prepared in Hindi with a view to get them iutroduced to all the scholars of the country.

4. Critical annotations and bibliographical notices, on the rare works of Arabic and Persian, were prepared in English which are lying with the Rajasthan Oriental Research Institute, Jodhpur.

5. The whole of the Tonk collection was classified subjectwise and languagewise, five times at every stage, when it was shifted from one building to another.

6. The accession work of the whole of the collection was undertaken alongwith other collections.

7. A research project of Dr. H. Melic, Head of the History Department, Villanova 'Varsity, U. S. A., was taken up under the supervision of the editor, Shaukat Ali Khan, for about three years.

RESEARCH ACTIVITIES

1. Two thousand manuscripts were calendared and catalogued with annotations and critical notes.

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2. The Press Copy of the Ist Volume of Arabic manuscripts comprising, al-Qur'ān, al-Qirā'āt, at-Tafsīr, Uṣūl ul-Ḥadīṣ and al-Ḥadīṣ. has been prepared alongwith its cataloguing cards.

3. The Press Copy of the 2nd Volume of Persian manuscripts comprising History of Islamic Studies, General History, Persian History and Indian History prepared under the aegis of Indian Council of Historical Research, is almost ready at hand.

4. The Press Copy of the 1st Volume of the Arabic Catalogue, in 11 columns, under the scheme of Union Ministry of Education and Social welfare (Sanskrit Section), has been compiled.

5. Consultation and deciphering work of the 1st two Volumes and two Persian manuscripts was undertaken.

6. The critical and taxtual edition of Dīwān-i Ṣā'ib, a rare manuscript, was undertaken in collaboration with Dr. Yūnus Ja'farī of Delhi, Varsity.

7. An exhaustive hand list of 5.500 manuscripts was prepared for handing and taking over, in pursuance of the policy making decision of the Govt. The data collection of 1,000 manuscripts in Urdu has already been processed.

8. All the manuscripts transferred from the Govt. Museum, Alwar, were entered at the accession register with a detailed inventory of its particulars and charge lists thereof were also compiled.

9. A considerable progress in editing five rare manuscripts, four in Persian and one in Arabic, was achieved and the editing work of a rare manuscript, Zīb ut-Tawārīkh is almost ready at hand.

10. A rare manuscript under caption Tārīkh-i-Tāj Ganj was translated into Hindī and Urdū with critical annotations and the Press Copy of the Urdū Version is being typed into Urdū for giving it to the Press.

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11. The 2nd phase of the Research Project of the Indian Council of Historical Research, New Delhi, was supervised (data collection of 2,000 Cards, annotation, transliteration, deciphering and collation of the cataloguing entries with superscribed and marginal notes), to which I have been the Project Director. This Project was further extended by the Indian Council of Historical Research, New Delhi for one year more, and further two years extension has been Sought for completion of the Project.

12. (a) Approximately one hundred and fifty Research Scholars from within the country and 50 from foreign countries availed themselves of the source-material from the Institute. Several Ph. D. Scholars sought help in preparing their research theses, monographs and Projects.

Since 4th December, 1978, the historical date of its inception, hundreds of visitors and tourists visited this venue of attraction. Several scholars asked material help in their research work through correspondence. Some of the scholars were helped in deciphering the difficult and obsolete writings of different texts and writings of the manuscripts and documents.

(b) Among them the most eminent and learned personalities are; 17 Pakistanis, 2 of Kuwait, 1 of Afghanistan, 4 of Uganda (Africa); the Heads of Departments of the various Universities of India like Delhi, Kanpur, Bihar, Kashmir, Nagpur, Udaipur etc.; the Editors of the renowned daily papers such as the Statesman, the Economic Times, Dainik Nava Jyoti, Dawat, representative from B. B. C. including H. E. the Ambassador of Pakistan, the first Secretary of Syria, Hon'ble Chief Justice of Rajasthan and Major Gen. K. K. Nanda, Flag Staff Hons. Kota, S. Ḥāmid, the Chair man of Staff Selection Commission, Govt. of India (Now

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Vice-chancellor of Aligarh Muslim University), and Prof. L. R. Shah, Programme Adviser, N. S. S. Ministry of Education and S. W. Govt. of India.

SURVEY OPERATIONS

(a) The plausible and commendable achievement of this nascent Institute within a short span of time is beyond calculation in terms of acquisition and donation of the rare source material particularly His Late Highness Nawwāb Muḥammad Ismā'īl 'Alī Khān's personal record, comprising approximately 30 thousand documents and hundreds of manuscripts of historical and cultural value. It was owing to my personal approach to Her Highness the Rājmatā through persistent endeavours of Mīrzā Rafī'ullāh Baig Ṣāḥib that the above said record was obtained.

(b) On the auspicious visit of Shri Guman Mal Lodha, the Hon'ble Chief Justice of Rajasthan, I ventured to approach him for transferring the historical and literary treasure of Arabic and Persian books, manuscripts and Sharī'at Record of the princely State of Tonk which forms a cultural heritage. He was so much impressed and pleased that he ordered for this record to be shifted to this Arabic and Persian Research Institute Rajasthan, Tonk, to whom we owe a deep debt of gratitude. In this regard the efforts of Shri V. Agarawal, the District Judge, Tonk, are also appreciated who extended fullest cooperation in this project.

(c) Survey campaigns were launched through out the State and the following personal collections were surveyed and examined :

1. The collection of Ṣāḥibzādah 'Abdul Muṣawwir Khān, Tonk.

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2. The collection of Dr. A. F. 'Uṣmānī, Tonk.

3. ,, Maulawī Muḥammad 'Imrān Khān, Tonk.

4. ,, Maulānā S. Manẓūrul Ḥasan Barakātī Tonk.

5. ,, M. M. Laddhā, Near Gurū Duwārā, Pitalyon Kā Chowk, Joharī Bāzār, Jaipur.

6. ,, Jauhar Collection, Tonk.

7. ,, Pīr 'Abd ul-Ghanī Ṣāḥib, Sajjādah Nashīn Ṣūfī Dargāh Ḥamīduddīn, Nāgor.

8. ,, Ḥakīm Yāḥyā Mīyān, Tonk.

9. ,, Ḥakīm 'Ināyat ur-Raḥmān, Tonk

10. ,, Ṣāḥib Zādah 'Azīzul Ḥaq Khan, Nazar Bāgh Palace, Tonk.

11. ,, Ḥakīm Muftī Aḥmad Ḥasan Rām Ganj Bāzār, Jaipur.

12. ,, Maulānā Shāghil, Jaipur.

13. ,, Nawwābzādah Captain Khalīl Aḥmad Khān, Jaipur.

14. ,, Ajjā Miyān Joharī, Jaipur.

15. ,, Farīd Aḥmad, Calcutta.

16. ,, Maulawī 'Adullāh, Tonk.

17. ,, Ṣāḥibzādah Khalīl ur-Raḥmān Khān, Tonk.

Efforts were made to persuade them for donating some of the

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manuscripts to this Institute. Thus 208 manuscripts of Arabic and Persian were acquired through this Scheme.

PRESERVATION AND CONSERVATION

(a) In the newly installed Preservation and Conservation Section of the Institute 400 manuscripts were mended and bound with minor repairs and patches. Manuscripts which were in advanced stage of decay and deterioration were also scientifically treated, fumigated and repaired substantially, with hand lamination.

(b) The newly acquired record of Munshī Khānah Ḥuẓūrī and that of the Hon'ble High Court comprising approximately 50,000 files which were scattered in huge heaps and in an uncared for condition, were sorted cleaned and packed in Bastas.

PUBLICATION AND PRINTING

(a) A considerable progress was made, for the first time, in the field of publication. After the creation of this Directorate, the following works were published and brought out. :—

1. SOUVENIR :–Edited by Shaukat 'Alī Khān (editor) : On the auspicious occasion of the Inaugural Function of this Directorate, a souvenir, containing a bibliographical survey of the Institute pragmatic with rare source material, was published in commemoration of the above said State festivity.

2. BROCHURE:-Edited by Shaukat 'Alī Khān (editor), was brought out in English under the aegis of the Directorate of Public Relations, Rajasthan, Jaipur.

3. AN ADDRESS;–Delivered by the author, in the honour of their Excellencies the Ambassadors, who graced the inaugural

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function of the Directorate, was published in the form of a small booklet.

4. HISTORICAL HERITAGE :–Edited by Shaukat 'Alī Khān (editor) A bio-bibliographical perspective of rare works of the Institute containing critical notices on 180 rare treatises of the Institute, was edited and published in English.

5. "Tonk Kī Mahāntā Ke Dau Mīnār" A booklet in Hindī, written by Miss Anwarun Nisā, Surveyor, Arabic and Persian Research Institute Rajasthan, Tonk, was published.

6. Qaṣr-i-'Ilm-Edited by Shaukat 'Alī Khān (editor):–A bibliographical survey of rare works of the Tonk Collections was edited and published in Urdū. It comprises 312 pages highlighting the source-material on the Oriental and Islamic research Studies with critical annotations and referential notes.

CULTURAL AND LITERARY ACTIVITIES

To enhance the importance and utility of the Institute, we planned to start cultural and literary activities as enumerated below–

IST EXHIBITION AND SEMINAR :–On the initiative of Hon'ble Sayyid Fārūq Ḥasan, the then Rajasthan State Minister of Education, an exhibition of the antiques and rare manuscripts was organized on 11th Feb., 76 which was inaugurated by Hon'ble Prof. S. Nūrul Ḥasan, the then Central Education and Social Welfare Minister. Hon'ble Sayyid Fārūq Ḥasan Naqwī and Hon'ble Banwārī Lāl Berwā, the then State Ministers of Rajasthan, graced the occasion. The exhibition was unique of its kind and earned applause and acclamation from all quarters. It was really a colossal success. Under the able and versatile supervision of Mr. P. D. Thakur, I. A. S., the then

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Collector of Tonk, Mr. Rajinder Pal Singh, A. D. M., Mr. A. R. Khān the Distt. Statistical Officer and Mr. H. S. Sharmā, Municipal Commissioner, Tonk, helped me a lot in making it a success.

The exhibition which was organised in the premises of Shri A L. Naqvī, was divided into three sections. The first, Museological Section where ancient coins, armoury, paintings, decoratives, embroidery inscribed semi-precious stones, incribed rice and seeds, utensils, seals and inscriptions belonging to private sectors were exhibited. In the second art gallary, were displayed Archival assets like Mughal Farmān, Shajras, Sanads regal Kharīṭahs and letters, Akhbārāt and other historical documents of H. H. the Nawwāb of Tonk. The third Section was in the big hall of the Institute. Various antique, illuminated and profusely decorated manuscripts demonstrating varying patterns of calligraphy were exhibited. The antique manuscripts of different ages right from 5th/11th to 10th/16th were inviting the captivating eyes of the visitors. The exhibition was declared open by Hon'ble Prof. S. Nūrul Ḥasan, Education Minister of India. We were fortunate enough in getting cooperation from different quarters who extended their fullest support.

2ND SEMINAR AND EXHIBITION :–Emboldened by the success of the previous exhibition, another exhibition alongwith a Seminar was organized on 25th, May, 77 at the auspicious occasion of the visit of Shri J. S. Mehta, Education Commissioner and Secretary to the Government of Rajasthan. It was organized under the auspices of Shri K. L. Kochar I. A. S. the then collector and Shri Rohitashaw Kumar I. P. S. the then S. P., Tonk, who accelerated the pace of achieving name and fame for the Institute. The exhibition was inaugurated by Shri J. S. Mehta, Education Commissuner of Rajasthan and a veteran educationist, who was accompanied by Shri M. R Mukul, Duputy Secretary, Government of Rajasthan, Department of Education. He proved to be an energetic inspiration for putting the Tonk centre on the way of progress. He presided over the Seminar

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and Mushaira as he is also a lyrical poet of repute. Shri K. L. Kochar while welcoming the chief guest, delivered a stylistically and ornate lecture over the importance of the Tonk centre, historicity of Tonk and the enterprises which the editor had won. He picturesquely painted Sunehri Kothi as an illuminated and ornate gold book, to which Shri Rohitashwa Kumar called a dream in gold. Dr. A. F. 'Uṣmānī, Shri Rohitashwa Kumar, Sa'īd Aḥmad Assistant Public Relations Officer, Dr. Sa'īd Aḥmad Sa'īdī, Mr. Qawī Maulānā Khandān, Mr. Shād, Mr. Rāshid, Shri M. R. Mukul, Shri Chaturvedi, Shri K. L. Kochar and the editor participated the function. My colleague Mr. R. P. Nag, A. D. M., Mr. Sa'īd Aḥmad, Asstt. Public Relation Officer, Dr. A. F. 'Uṣmānī, Dr. Bhatnagar, Principal Govt., College Tonk, Shri Sharmā, Municipal Commissioner made the function a grand success. I am also grateful to Mrs. Kushāl Singh, I. A. S. S. D. M., Tonk, who did her best in this literary activity.

3RD EXHIBITION :–On the auspecious occasion of the centenary celebrations of this collection, again an exhibition and Seminar were organized. The function was inaugurated by Hon'ble Dr. P. C. Chunder, the then Minister of Education and Social Welfare, Govt. of India who was immensely impressed by the invaluable collection of the Institute. The function was presided over by Hon'ble Bhanwar Lal Sharma, Rajasthan Education Minister and Hon'ble Dig Vijai Singh, Rajasthan Agriculture Minister, Smt. Jumki S. Kumar I. A. S., the collector, Tonk, contributed a lot in making the function a grand success.

4TH EXHIBITION :–In December 1978, an exhibition of rare Manuscripts and other sources of Oriental Studies, was organized which earned applause and appreciation from all quarters. On account of the rich source-material, this Institute was represented by All India Congress Session at Hyderabad, Rajasthan History Congress Session, Jodhpur, and All India Archivists Conference, Delhi.

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1. OTHER CONFERENCES:–On the eve of All India Urdu' Varsity Teachers Conference, various professors, heads of department, critics and the reputed writers, while visiting here, organized a successful session highlighting the importance of this invaluable collection and passed an intensive resolution for the development, reorganization and reorientation of this nascent Institute. On this auspicious occasion, papers were presented, lectures delivered and discourses undertaken treating of the important and interesting topics of oriental studies.

2. On the 4th of March 1979, an historical Inaugural Function of this Directorate was organized under the auspices of Hon'ble Bhairon Singh ji Shekhawat, Chief Minister of Rajasthan and esteemed G. K. Bhanot, Chief Secretary. Hon'ble Sikandar Bakht, Union Minister for works and Housing, His Excellency Abdul Saṭṭār, Ambassador of Pakistan and Hon'ble Mohd. 'Abbās, the Ist Secretary of Syria, graced the occasion as the Chief Guests. The Government of Rajasthan declared this function as the State Festivity. On this auspicious occasion, telegrams messages from the Ambassadors of the Middle East Countries and VIPs, congratulating Rajasthan Government over this epoch making decision, poured in, which were incorporated in the Souvenir. On the very happy augury this newly set-up Directorate brought out a Souvenir in Arabic, Hindi, Urdu and English alongwith a brochure and two booklets in English and Hindi which were distributed in this function.

TARGETS DURING THE CURRENT FIVE YEAR PLAN

1. With a view to highlight the rare source-material in the scholarly world the Directorate has planned to bring out at least 5 Volumes of catalogues in Arabic, Persian and Urdu. In the Publication and Editing Wing, four manuscripts in Persian and one in Arabic will be brought out with textual editing and critical annotations.

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2. A survey campaign will be launched to locate, explore and centralize the source-material with a view to preseve the national heritage for the posterity to come. In this regard by donations, persuance and also by purchase, manuscripts, Asnad, Farāmīn, Tughras, Waṣlīs and Qaṭ'ahs of calligraphic and historical importance will be accumulated and amassed in the Institute.

3. A Fumigation Cell and Microfilming and Xerox Section will be installed with a view to revive, retain, preserve and conservate the source-material which is termed as the cultural properties of national importance. Efforts will be made to get xeroxed, microfilmed and trancribed copies of rare manuscripts at an accelerated pace.

4. I am also intending to publish a half yearly research journal which will primarily be devoted to original research in orientalogy and Indology with a strong bias of source-material and new hypotheses in this field.

5. To enrich and enhance the importance of oriental studies, one year and two year's diploma course in deciphering ahd methodology in oriental research will be instituted so that researchers and scholars should develop and cultivate expertise and nodding knowledge in the particular branch.

6. With a view to revive and reinstate the most potential fine art of calligraphy which is decaying steadily, a school of calligraphy will be established and scholarships will be awarded to learn and practise the art.

7. Scholarships will also be awarded to the scholars who have been trained in the well-established traditional Dārul 'Ulūms and Madrasas as followed upon by the National Scholarships Division, Union Ministry of Education and Social Welfare, New Delhi, so that education in these traditional institutions will be establish-

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ed and recognised. Such scholars coming out from these institutions who are comparatively well-equipped and better qualified than the products of the colleges and 'varsities, will be engaged in editing, deciphering translating and compiling the glosses and commentaries on various manuscripts. This will tend to compile a good deal of material in orientalogy bringing inaccessible facets of oriental studies to lime light. This will highlight the cultural achievement of Rajasthan State not only in India but the world over. Moreover, it will place Rajasthan on the global map of oriental studies and will also attract Arabic and Persian world. This exhilarative experiment will not only raise our national image but much will be acquired in terms of the foreign exchange through the sale of Arabic and Persian publications.

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SCHEME OF TRANSLITERATION

ء	= ʾa, ʾi, ʾu	ش	= sh
ا	= a, ā, u	ص	= ṣ
ب	= b	ض	= ẓ
ت	= t	ط	= ṭ
تھ	= th	ظ	= ẓ
ٹ	= t	ع	= ‘
ٹھ	= th	غ	= gh
ث	= s	ف	= f
ج	= j	ق	= q
چ	= ch	ک	= k
ح	= ḥ	کھ	= kh
خ	= kh	گ	= g
د، ڈ	= d	گھ	= gh
دھ	= dh	ل	= l
ذ	= z	م	= m
ر	= r	ن	= n
ڑ	= ṛ	و	= w
ز	= z	ہ	= h
س	= s	ی	= y

Vowels

Diphthongs	ا = a, ā	ـَ = a	ـَا = a
ـَو = au	ـُو = ū, ō	ـِ = i, e	ـِا = i
ـَی = ai	ـِی = ī, ē	ـُ = u, o	ـُا = u

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PREFACE

Tonk, the centre of oriental and Islāmic studies, has always been the cradle of oriental classics and Islāmic research a proud symbol of art, culture, civilization and literature where savants of oriental studies and reputed pioneers of Islāmic sciences have assembled and transformed it into an important academy of 'Arabic and Persian literature. From every part of the world particularly from the Middle-East countries, scholars flocked up to persue higher studies here and in their turn, diffused knowledge in the greater part of the hemisphere.

History owes a niche of record about TONK's patronage of literary advancement. Apart from this, it is a historical place which Maḥmūd of Ghaznah and 'Alā'ud-Dīn Khaljī visited with their splendid and royal armies; Akbar and Aurangzīb's forces also passed through, while more recently Holkar's and Sindhia's mercenaries also followed suit, Sayyid Aḥmad Shahīd and Shāh Ismā'īl Shahīd, the well known Muslim martyres and sages imparted sanctity to this region and their spiritualism and sacredness have been so far in evidence as blessings on this earth. History is itself an important judge of the fact that a part of the world was nursed by the literary and oriental endeavours of world fame scholars and savants such as Sayyid Ḥaidar 'Alī, Sayyid Dā'im 'Alī, Ḥakīm Imām-ud-Dīn Khān, Mīrzā Jān Khān, Mualānā Walī Muḥammad Phulatī, Mualānā Ḥakīm Khair-ud-Dīn Shair-Kūtī, Akhūnd Muḥammad Ayāz Khān, Mullā 'Irfān Rāmpūrī, Maulānā Najaf 'Alī Jhajharī, Ḥakīm Barakāt Aḥmad, Maulānā, Ḥaidar Ḥasan Khān, Maulānā Maḥmūd-ul-Ḥasan Khān, Shamsul-'Ulamā' Maulānā 'Abd-ul-lāh M. Ishāq I.C.S., Maulānā Aḥmad 'Alī Sīmāb, Prof. Maḥmūd Shīrānī and Maulānā Muḥammad 'Alī Maulawī Nannā and Ḥaẓrat Ṣaulat who have left their vistas not only in Asia but in the Oriental world at large.

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Though literary history of Tonk has become a reminiscence of the glorified past, there are some proud and valuable legacies which still fire our memories, lurk in our mind and feed our imaginations. The legacies are found in the libraries and oriental institutions and local Makātib which are the proud repositories of rare collections and archival assets of antiquarian interest. These collections are in the 'Arabic and Persian Research Institute Rajasthan, Tonk, private libraries of 'Ulamā', of Ṣāḥibzādās (members of the royal family of the Nawwābs of Tonk) and of local institutions. Among these, the collection of 'Arabic and Persian Research Institute, is the richest and the best. It occupies a prominent place of pride in all the oriental libraries of India and is considered to be unique and unrivalled in Rajasthan. Its name is renowned far and wide in the literary world. There are rare and historical writings of the Mughal period and golden times of the Turkmān greatness. There are matchless inspirations of intellectual endeavours and penmanship of reputed scholars and savants of the highest calibre which would remain as glittering stars in the firmament of art and science for all times to come.

These tattered manuscripts bear testimony to appreciation and patronage of emperors. They are a memory of the renaissance and reformation of literature and science, the heritage of a civilization which though in its last gasps, still survives. It is thus the literary bequest which has broadened our vision, nourished our minds and sharpened our faculties. It is the refuge of our culture, civilization, religion and by opening new outlets of thought, has imparted complete ideology of Islāmic studies coupled with oriental and historical philosophy. Its impact not only dominates the whole of Islāmic life, but encompases the universal trend of thought of mankind in general.

These scattered pages form the national wealth and cultural treasure, a treasure of morality and religion and a treasure of research and science. To a scholar, they are important means of research while to a philosopher they provide solutions for problems and enig-

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matic intricacies. For a doctor of madicines we find the brains of Bū 'Alī Sīnā and Jālīnūs; for an idealist, they are the Aristotalian theories, for a thinker the princilples of Socrates and Plato and Ghazzālī; for an historian the well propounded matters of Mas'ūdī Ibni Khalladūn, Ibni Khallakān and 'Abul Faẓl and for a scholar of Ḥadīṣ and commentary the epistles of Imām Bukhārī, Imām Tirmizī and Suyūṭī etc.

There are more than 5500 manuscripts of rare antiquity and varying interests comprising as many as 30 subjects, such as Qur'ānic Sciences, Islāmic Jurisprudence, holy Tradditions, Ṣūfism, Classical literature, Historiography, Lexicography, Philosophy, Theology, Medicine, Astrology, Astronomy, Maths, Etymology, Syntax, Holy verses, Law, Logic, Dogmatism, Polemics, Dialectics, Topography, Geography, Epistolography and other allied sciences. On each subject, will be found manuscripts of rarity and antiquity. In one of its corners lie manuscripts of archival importance, manuscripts on philosophical subject adorn another corner and in locked up shelves, one will stand spell-bound to see invaluable and splendid stock of illuminated gold sprinkled and ornamented manuscripts parexcellence and superb magnificence. There will be seen specimen signatures, writings and seal impressions of Eastern emperors, pre-Mughal and Mughal Kings and universally reputed scholars and writers as well.

There are also rare manuscripts of 'Abbāside Caliphate and Quṭūb Shāhī dynasties. Manuscripts from the regal libraries of Humānyūn, Akbar, Jahāngīr, Shāhjahān and Aurangzīb and later Mughals also adorn this institute. There are some manuscripts which are extremely rare having been autographed by princes, authors as well as famous commentators, for example to name a few, Naqd un Nuṣūṣ of Maulānā Jāmī, A'rāẓ-us-Siyāsah on the Persian history, Kaff ur Ri'ā' by Ibn-ul-Ḥajar 10th/16th cent. Futūḥ-ul-Islām by Najaf 'Alī Khān, Siyar-i-Gazrūnī on Islāmic history, Sharḥ-i-Ibn-i-Mājah on holy traditions and Sharḥu Musnad-il-Imām

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il-A'ẓam by Mullā Alī Qārī, Karāmāt-ul Aulīyā' by Yaḥyā b. Abd-ir Raḥmān of 8th/14th Cent. Asrār-ul-Aḥkām on Ṣūfism by Ya'qūb Banbānī of 11th/17th Cent. Majma'ul Baḥrain by Aḥmad b. 'Alī Ṣa'lab of 7th/13th Cent, and Manẓūmāt-i-Nasafī by Abū Ḥafs an-Nasafī of 8th/14tn Cent., while others attract our attention as they bear testimony containig the writings and certificates written in hand of the widely clelbrated scholars and savants of fifth and sixth century A. H. corresponding to 11th & 12th Century A. D. To name a few, Khulāṣat-ut Twārīkh, Tashrīḥ-ul-Aflāk, Muḥallā, Tafsīr-i-Māturīdī. Sīrat-i-Shāmī, Musnadu 'Abdir Razzāq Shāmī, Ibni Abī Shībah, Akhlāq-i-Muḥammadī, Taqrīb un Nashr by Al-Jazarī of 9th/15th Cent. In this collection will also be found some of the important treatises written in the hand writings of the authors themselves viz. Shaukaṭi Ṣiddīqī, Tuḥfat-us Sulṭān, Miftāḥ-ul Tauhīd, Ma'āṣi-rṣ-Ṣāliḥīn, Sharḥi Ṣarfi Mīr, Faṣūli Akbrī, Aḥsānul Mujarribāt, Karāmātul Aulīyā,' and Ḥāshīyah Talwīḥ and many other glosses. Some manuscripts are invaluable because they bear the historical writings of kings and their courtiers such as Naqdun Nuṣūṣ, Jalālain, 'Ālamgīrī Qur'ān and many other works containing the writings of Jāmī a versatile and prolific ṣufī poet, Similarly the writings of Dārā Shukūh, 'Abdur Raḥīm Khān-khānān, Princess Jahān Ārā, Shāh walīy -ul-lāh Muḥaddiṣ Dihlawī and Yā'qūb Banbānī.

A good number of codices are lavishly illuminated, embellished in gold lapislazuli and other precious mineral dyes. Some of treatises had once adorned the imperial and royal libraries and appear to have been sacred specimen of having been cherished by their custodians and owners whose historical seal impressions and autographs bear testimony to this fact.

We should not over look the important and valuable interlinear and marginal glosses and notes of eminent sages and scholastic divines which we find in the most of the treatises. Some of the literary commentaries and annotations which are them selves codices of sepa-

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rate subjects are full of intrinsic values. The authentic and collated manuscripts also possess an importance of their own. There are some text books for the teenagers of different eras which throw a flood of light on the carriculum and syllabi in vogue those ages. There are a good number of manuscripts which have an impact upon the local dialects, sects, castes, creeds and vocations. Some of the manuscripts are the matchless Maṭabs of the celebrated physicians while some of the manuscripts are the dedicated codices of the authors and princes while some of them had been specially transcribed for them by the eminent calligraphists of their times. A good number of manuscripts speak of the artists, calligraphers, gilders, binders etc. whoses art and craft form an exquisite collection separately which can be classified in different schools; such as Persian, 'Arabic, Egyptian, Hirātī, Bihāri and Kashmīrī. Similarly the type of paper used in its varities enhances the value of the manuscripts. There are two different schools: Indian and foreign. In India we have the Kashmīrī, the Deccanī and the Bihārī, while among foreign schools we have manuscripts of Hirāt Egypt, Dimishq, Shīrāz and Yaman etc; which augment our knowledge of manufacture of paper in different ages and in different varities. We find here paper made of pulp, parchment, cotton, bamboo, rice, sherbs and other material.

In this collection we will find manuscripts of local interest, manuscripts espeeially dealing with lives and works of the families, manuscripts on different religions and creeds. There are several manuscripts which are said to be the contemporary copies of the ages while some of them are not known to exist in other libraries or elsewhere in the world.

That is why the name of Tonk is mentioned in the world bibliographies and the most famous cataloguers and orientalisis such as Brockelmann, Browne, Rieu, Ethe, Storey, Elliot, Sprenger, 'Arshī, Prof. Shrīānī, Prof. Maḥmūd-ul Ḥasan, Ghulām Rasūl Mihr and Maulānā Āzād and many others have specifically referred this collect-

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ion, Similarly the famous oriental institutions of India such as Dārul Muṣannifīn, Nadwat-ul 'Ulamā,' Dā' irāt-ul Ma'ārif, Nadwat-ul Muṣannifīn, Khudā Bakhsh Library, Bānkīpūr, Raẓā Rāmpūr Library, Sālār Jung Museum, Ḥabīb Ganj collection 'Alī-garh, Dārul 'Ulūm Khalīlīyah, Dārul 'Ulūm Nāṣirīyah and Furqānīyah, Tonk, have also availed of this Institute.

Actually this manuscripts library is a valuable legacy of his Late Highness Nawwāb Muḥammed 'Alī Khān, the third ruler of Tonk (1864–1867) and the grandson of Nawwāb Amīr Khān the indomitable freedom fighter and the founder of the erstwhile Tonk State. Nawwāb Muḥammad 'Alī Khān a pioneer in the field of oriental literature and no less a versatile scholar, succeeded his father Nawwāb Wazīr-ud Daulah (1834–1864) in 1864.

Nawwāb Wazīr-ud-Daulāh after succeeding Nawwāb Amīr khān transformed his Darbār on Mughal pattern and instituted all the traditions and institutions of the royal court, as he himself had lived in Delhi for a couple of years and had a free access to the Red Fort, having been closely related to Akbar Shāh II. Nawwāb Wazīr-ud Daulah also established an oriental library in the Amirgarh Fort, Tonk, and it was subsequently shifted to Naẓar Bāgh Palace. The late Maulānā Āzād, in 1954 acqutired this collection in the period of Nawwāb Muḥammad Ismā'īl 'Alī Khān the last ruler of Tonk (1948–1974).

Nawwāb Muḥammad 'Alī Khān was himself a Scholar of repute like his learned father. While at Banāras, with his keen perception of choice, he collected very valuable manuscripts and classics on various subjects. In Banāras also he created an academy where scholars and writers from every part of India flocked and were engrossed in writing and copying manuscripts, A team of scribes and scholars persistently roamed about the eastern world either to purchase the original codices and treatises or get them copied if they

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could not secure the original ones. In this way spending lavishly a vast treasure, he accumulated another far richer and valuable treasure of learning.

In 1896, on his demise, Ṣāḥibzādah 'Abd ur Raḥīm Khān, the erudite son of the Scholar father, transferred these manuscripts from Banāras to Tonk and opened the collection to public access. He also, being a true successor of his father's talent enriched it with new acquisitions. Later on the personal collection of Dīwān Shams-ud-Dīn Khān the famous scholar Prime Minister of Tonk, Maulawī 'Abdul Ḥaq Tonkī and Mukhtār-ud Daulah were also incorporated. On his death in 1921, A. D. this library was enriched by further additions of manuscripts donated from the personal libraries of Ṣaḥibzādah 'Abdul Wahhāb Khān (editor's great maternal father) the then Prime Minister of the state and the brother of Nawwāb Ibrāhīm 'Alī Khān 1867–1930)- Nawwāb Sa'ādat 'Alī Khān in 1930, brought it under his royal patronage and transferred from his uncle's house to 'Arab Ṣāḥib's Bāgh under his own control. In 1946, the said Nawwāb very graciously gave this Library to the State Education Department for the benefit and facilities of the intelligentsia at large; Ṣāḥibzādah 'Abdul 'Aẓīm Khān was appointed as its first Librarian. After independence and the integration of the princely states into Indian Union, a District Library was installed in the premises of Kothī Nātamām which was subsequently merged in the Sa'īdiyah Library. In 1951 Maulānā Muḥammad 'Imrān Khān, a scholar of Persian and 'Arabic was appointed to compile the catalogue in Urdū. Again in 1958, on the proposal of Dr. M. L. Sharma the doyen of the historians of Rajasthan, the writer of this bibliography was appointed its 2nd Librarian with a view to compile the said catalogue and also to look after the survey operations of the private Archives and manuscripts collections.

In 1961, the manuscripts section of this Library was transferred to the newly established Tonk Branch office, of the Rajasthan Orient-

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al Research Institute, Jodhpur and again The writer was transferred from the Rajasthan Archives to this Branch as the 1st Surveyor Incharge.

On the initiative of his late Highness Nawwāb Ismā'īl 'Alī Khān and the Tonk intelligentsia, Late Chief Minister Shri Barkatullāh Khān agreed in principle to transform this Branch office into a well compact centre of all Rajasthan 'Arabic and Persian manuscripts. On 17th May 1973, when Honourable I. K. Gujral, the then Union Broadcasting and Information Minister, visted Jaipur with all members of Shri Gujral Committee this matter was also discussed, debated and unanimously approved. Shri Gujral himself recommended it to Shri Barkatullāh khān, late Chief Minister of Rajasthan, for raising the Branch office, Tonk, to an all Rajasthan 'Arabic and Persian manuscripts centre and the Chief Minister conceded, but the decision could not be implemented materiatised.

Honourable Sayyiid Fārooq Ḥasan the State Education Minist- of Rajasthan, just after assuming his port folio, made a constructive plan for centralization of all the 'Arabic and Persian manuscripts scattered throughout Rajasthan to Tonk which was finally approved by the Honourable Education Minister, Khet Singh who took absorbing interest in implementing this scheme. On the 2nd of March, 1974, a policy making decision was taken by the Government of Rajasthan and all the manuscripts adorning different museums, public Libraries and the Branches of the Rajasthan Oriental Research Institute were to be transferred to Tonk.

Shri J. K. Jain Director, Rajasthan Oriental Research Institute and State Archives, Bikaner, took personal interest in making the centralization scheme a success. I, on the directions of the Rajasthan Government, transferred all the collections of Alwar Museum, Bhartpur District Library, Jhalawar Museum, and the Jaipur and Udaipur Branches of the Rajasthan Oriental Research Institute to Tonk.

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The Collection of Tonk, being one of the best collections of India, as remarked by Professor S. Nūrul Ḥasan the then Union Minister of Education, now stands unrivalled In Rajasthan. In 1976 an exhibition of antique and rare manuscripts was organized on the auspicious occasion of the visit of the Union Minister. The exhibition, being unique of its kind earned applause and acclamation from all quarters.

Honourable Professor S. Nūrul Ḥasan while inaugurating the exhibition emphatically declared with resounding cheers that the endeavours of Rajasthan Government should be appreciated that this Library (Branch office Tonk), while he had seen it in a small chamber on the top of some shops four years before, had become the 'Arabic and Persian Research Centre of Rajashan. "Tonk is the befitting place." he further remarked, "for this purpose." He was much impressed when he examined the manuscripts of 5th, 6th and 7th Century A. H. corresponding to 11th, 12th and 13th century A. D. let alone the manuscripts of 8th/14th cent. for which he exultantly remarked, as "far as my knowledge is concerned, there are not more than 50 manuscr ipts of 8th/14th century through out the country." In reply to an address presented by the editor, he was pleased to say, "what a nice style of writing, calligraphy and presentation, it would not be worth his while to speak anything in praise after this flowery and eloquent language." He assured that all the deteriorated and decayed manuscripts of this institute would be repaired and rehabilitated free of cost in the National Archives, New Delhi. He moreover, sanctioned three scholarships for the Institute one of which was granted to S. Manẓūrul Ḥasan Barakātī for editing a rare manuscript, Zīb ut Tawārīkh, another to S. Qāẓiul Islām and the third to S. Muḥammad Aḥmad.

The worth and value of this Institute are evidenced by the fact that research scholars from Afghanistan, Sa'ūdī 'Arabia, Īrān, U. K., U. S. A., Africa, Egypt, Libya and Kuwait have frequently been visiting it. That is why the Government of Rajasthan took historical

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decesion and transformed this famous Centre into a separate Arabic and Persian Research Institute, Tonk, which is only a cogent creative of Hon'ble Bhairon Singh Shaikhāwat, the Chief Minister and Shri G. K. Bhanot, the Chief Secretary of Rajasthan, who cultivated healthy institutions of Islāmic Studies in Rajasthan. All the Oriental Institutions and reputed scholars hailed this historical achievement and hundreds of telegrams felicitating the Chief Minister and the Chief Secretary poured in.

The source material which is buried deep in the dark dungeons of negligence and oblivion is a great informatory knowledge on all facets of orientalogy and historiography. It contains a good deal of meterial on the socio-politico and cultural relations of Indo-'Īran and Indo-'Arab countries. Scores of manuscripts which are not available in those countries, are easily traced out here. If they are edited and published, inaccessible sources of historiography and Islāmic studies would be gleaned. In this sense, the Institute would be a great asset of bringing 'Arabs and Īrānians closer to India and a a source of inspiration of wooing the Islāmic world because there is a heap of raw material on the Islāmic studies, historiography, Indian culture and Indo-'Arab and Indo-Īrān relations, and it would be a useful and pivotal centre of Islāmic Research studies. On the basis of this source material the following projects can be selected for undertaking research which can make considerable contribution to the Islāmic studies :–

1. Contribution of Tonk to Urdū, Persian and 'Arabic literature.
2. Impact of Hindū culture on Muslims.
3. Tonk State a Mughal State in miniature.
4. 'Arabic and Persain accounts of Rajasthan.
5. Rajasthan through the ages (on Persian sources.)
6. The evolution of Ghazal in Rajasthan.
7. Ṣūfism in Rajasthan.

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8. The evolution of Urdū and Persian in Rajasthan.
9. Maṣnawīs in Rajasthan.
10. Persian and Urdū folk songs in Rajasthan.
11. Islāmic and religious shrines and places of Rajasthan.
12. 'Arabic and Persian and Urdū sources of Rajasthan history.
13. Contribution of the Tonk 'Ulamā' to Islāmic studies.
14. Evolution of Urdū in Rajasthan.
15. Contribution of Tonk to Indian Fine Arts:–
    (1) Calligraphy (2) Decoration (3) Illumination. etc.
16. Compilation of Islāmic jurisprudence in India.
17. Sources of Indian history.
18. A critical study of the source material of the Institute.
19. Historical manuscripts of the Institute-a cultural study.
20. Contribution of non-muslims towards 'Arabic, Persian and Urdū literature.
21. Apart from these research topics various projects on manuscripts can also be demarcated. There are many rare and invaluable manuscripts of various subjects which will furnish valuable and historical information.

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CHAPTER I

Rare and Inavluable Manuscripts

SĪ WARAQĪ QUR'ĀN-MAJĪD

A masterpiece of illumination and artistic beauty which exhibits a superb calligraphic art of Mughal age.

The whole manuscript comprises only thirty folios with the striking feature of having been transcribed each line with the letter "Alif" in red with double Jadwal and interlinear spaces in gold. First two pages are decorated with floral designs in gold. Its binding is an elegant specimen of Persian lacquer work. On the first and the last binding cards, splendid craftsmanship of floral designs in gold is demonstrated.

This copy is ascribed to the calligraphy of 'Abd-ul-Bāqī who had been awarded the title of Yāqūt Raqam and weighed against the currency as a reward of the work by the Mughal emperor Shāhjahān (1627–1658).

P : Orient. Size : 28×16 cm. Script : Minute Naskh. Ff : 30. Ll : 41. Age : 11th/17th. cent ca. Cond : Slightly wormeaten, later on laminated.

'ĀLAMGĪRĪ QUR'ĀN-MAJĪD

Another excellent specimen of calligraphy with an artistic, floral and ornamented work and illumination of Mughal age is worth mentioning. The second and the third page contains Lawḥ in gold. On the margin artistic floral designs are demonstrated in gold with

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important glosses and notes. It appears that this codex had once been housed in the library of the great Mughals. On its first page, is an indorsement in Persian which runs as under "From the library of Mīrzā Muḥammad Humāyūn Shāh Bahādur the son of Mīrzā Muḥammad Kām Bakhsh 'Ālām Bahādur."

P : Orient. Size : 55x30 cm. Script : Bold Naskh. Ff : 708. Ll : 8. Ext. Incomp. Cond : Damaged.

ḤAMĀ'IL-SHARĪF

Another rare and antique Qur'ān is a splendid work of 11th. cent A. D. with elegant and ornate features of superb nature, which have made it a strikingly unique and priceless asset of this Institute. It was transcribed in Īrān by the calligraphist Muḥammad-bin Aḥmad an-Nīrīz ash-Shīrazī. The date of its transcription is given on the last page as 447 cent. A. H. corresponding to 1055 A. D. Its ground is brittling on account of old age. The binding is an excellent Persian lacquer of floral and decorative work.

P : Orient. Shīrāzī. Size : 15×9 cm. Script : Persian Naskh. Ff : 300. Age : 447/1055. Cond. Good.

TAQRĪB UN-NASHR

A rare work on the art of the recitation of Qur'ān propounded by Muḥammad b. M. b. M. al-Jazarī (d. 833/1429) transcribed by the author's contemporary calligraphist Muḥammad b. M. b. A. b. Nāṣir b. Ibrāhīm from the treatise which had been perused by the author himself. Its rarity is enhanced when one finds an ijāzat in the handwriting of the author awarded to his disciple Shams-ud-Dīn Nawīrī. On the second page of the manuscript is affixed the seal of the Mughal emperor 'Ālamgīr with the legend "Naṣīr ud Dīn Ḥusain Khānahzād Pādshāh 'Ālamgīr."

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AT TALKHĪṢ

The manuscript is an ostensibly rare, antique and authentic commentary of the holy Qur'ān composed by Abul-'Abbās Aḥmad Yūsuf-al kawāshī (d. 680/1281) in 649/1251. No copy of this manuscript has been traced out so far. It is condensed from three commentaries viz Tafsīr-ut-Tām, Tafsīr ul-Ḥasan and Tafsīr-ul-Kā'ī as observed by Ḥājī Khalīfah in his "Kashf uẓ-Ẓunūn."

The authenticity and rarity of this manuscript are enhanced as it was collated from the original manuscript of the commentator and subsequently compared with the manuscript which had been transcribed by the commentator himself. After 900/1494 it adorned the royal libraries as indicated by several writings 'Arẓdīdah, 'Arẓ Shud Jā'izah of 917/1511, 919/1513, 921/1515, 925/1519, 942/1535. A seal of Sulṭān Maḥmūd Shāh of Gujrāt is also impressed upon folios nos. 131 & 140 wherein is inscribed the following Persian couplet :

"Jāwidān Bādā Nishān-i-Khātami.Maḥmūd Shāh
Ta Balauḥi Āsmān Bāshad Munawwar Mihru Māh"

The seal is of Maḥmūd Shāh Baiqrah I who ruled Gujrāt from 1459 to 1511 A. D. This archival reminiscence, has augmented the importance and value of this manuscript to an envious status. After changing over many hands it came in the custody of I'jāz Ḥusain b. Muḥammad whose notes are penned in with other marginal notes of its custodians. The commentator was a native of Mauṣil, a centre of Islāmic studies and learning. Being an erudite scholar, versatile commentator and veteran Qārī, he was an ardent and exalted ṣūfī of no mean order.

It was copied in the life time of the commentator in 677/1278 cent. by the calligraphist, 'Abd-ul-Qāhir b. Maḥmūd b. Abī Bakr, a prolific writer and eminent scholar who had been a pupil of the commentator.

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P : Orient, Size : 24×17 cm. Ff : 263, Ll : 21, Script : Old 'Ar. Ṣuls, Extent : Incom. Vol. I, extending from the beginning to Sūrah Asrā, Paper decaying and deteriorating and dark.

ĪJĀZ UL–BAYĀN

It is a rare and antique copy of the commentary by Najm-ud-Dīn Abul Qāsim Maḥmūd-al-Qazwīnī (d. after 553/1158) comprising more than 10,000 intrinsic values as indicated by the commentator in the preface of his Ḥaml-ul-Gharā'ib which is a super commentary of this work.

Nawwāb Ṣiddīq Ḥasan Khān of Bhupāl in his work entitled Al IKSĪR FĪ UṢŪL IT-TAFSĪR has also mentioned the same by refering to Kashf uẓ-Ẓunūn and has assigned its date of composition as 553/1158. Brockelmann, in his 'Arabic literature claims that he had seen the same manuscript in the library of Spain which was composed in 553/1158, as remarked by Maulānā 'Arshī Rāmpūrī, in a letter addressed to the editor.

The commentator was a famous scholar of Nīshāpūr and held the title of Bayān-ul-Ḥaq. The manuscript in question was transcribed by 'Abd-ul-lāh b. Muḥammad b. Muḥammad at-Tirmizī in 658/1259. It has niether been published nor its another copy located so far.

P : orient decaying and crumbling, Size : 20×16 cm. Ff : 164, Ll. 15, Ext. Complete, Cond : good, waterstained, recently laminated. Script : 'Arabic Ṣuls with Kūfī impact, various marginal notes.

AT TAISĪR FĪ 'ILM IT–TAFSĪR

Another rare commentary in 'Arabic composed in 524/1130 by Najm-ud-Dīn Abū Ḥafṣ 'Umar b. M. b. A. al-Ḥanafī an-Nasafī (d. 537/1142) transcribed in 675/1276 from the manuscript of the

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commentator. The manuscript has archival value as there are six seal impressions of different ages along with several 'Arz Dīdahs" and writings of the royal librarians. All seal impressions are too dim to be deciphered but the last seal may easily be assigned to 'Ālamgīr (1658/1707) as two names of his Taḥwīldārs such as Muḥammad Bāqar's signatures affixed on the 1st folio. Two seals of Jahāngīr (1605/1627) are super affixed. There still remains three more seals which may be assigned to the pre Mughal period. The manuscript is, very rare and invaluable.

P : Orient decaying, Size : 28 × 16 cm. Script : 'Arabic Naskh Cond : Not good, deteriorated, brittling, Extent : Incomplete.

ZĀD UL-MASĪR FĪ 'ILM-IT-TAFSĪR

('Ar. Commentary on al-Qur'ān) is a rare Commentary of archival importance which was transcribed in the life time of the commentator named Abul Faraj 'Abd-ur-Raḥmān b. 'A. b. al Jauzī (d. 597/1200). Though the name of the scribe and the date of transcription have not been furnished in the colophon, its date may easily be assigned to the life time of the commentator or a bit later after his demise, since a scholar al-Ḥāj-Ḥamd ul-lāh M. b. Zaid has written down the year of its acquisition as 656/1258, it means, it would have been copied prior to the date as the writing of the original text invariably differs from that of the scholar's. Moreover, the ink, paper & the style of the old 'Arabic Naskh is also assigning the date of its transcription to be in the life time of the comment ator. Some writings indicate that it might have been housed in the royal Libraries of Bagl dād. On the first folio is seen an ornate square giving therein its title in a gold sprinkled ink with a superb illuminat ion. It has not been published so far.

Paper : Orient, decaying. Size 32×23 cm. Ff : 217 Ll. 23, Script : Old 'Arabic Naskh. Ext : Incomplete (only vol. IV upto the end).

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SHARḤU MUSNAD-IL IMĀM-IL-A'ẒAM

('Arabic al-Ḥadīṣ) A commentary of an important manuscript containing the traditions narrated by Abū-Ḥanīfah (d. 150/767) transmitted from him by al Ḥaṣkafī. The commentator, 'Alī b. Sulṭān-al-Qārī (d. 1014/1605), who is supposed to have transcribed this manuscript as indicated in the writing of the colophon. From the various seal impressions of archival importance and other characteristics of the calligraphy, the ink and strokes of pen, it is presumed that the manuscript would have transcribed by the commentator himself or with all probabilities, copied from the transcript of the commentator. Some seal impressions are noticed at both the ends which are ascribed to the kings of Awadh as the text inscribed therein exhibits though not fully decipherable. Last portion seems to be copied by some other hand. There are also various incidental notes on the margin along with some corrections.

Paper : Orient, decaying Ff : 52, Ll : 33, Size : 29 × 69, cm. Script : Naskh, Ext. Comp; Cond : Not good, wormeaten, badly damaged by Zangar & worms, copied in 11th/17th cent. circa.

IKHTIYĀRU I'TIMĀD IL-MASĀNĪD (Al-Ḥadīṣ)

A rare work on the Masānīdu Abī Ḥanīfah transmitted through Khuwārazmī (d. 655/1257) further condensed and abridged by the commentator al-Imām Sharaf ud-Dīn Ismā'īl b. 'Īsā b. Daulatil Oghānī al Makkī (d. 892/1486) from that of his early work in his own handwriting. It was transcribed in 890/1485 by the commentator in Madīnah Sharīf as indicated in the colophonic note. On the first folio, three seals are impressed, two of them are too dim to be deciphered, although the years 1110, 1132 and 1176 A. H. are visible. If it is the original treatise of the commentator, and is of immense importance and rarity.

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P : Orient, Size : 21×14, cm. Ff. 102, Ll : 21, Ext. comp. Cond : Good, Wormeaten, Script : Naskh 'Arabic.

KAFF UR-RA'Ā' 'AN MUḤARRAMĀT IL-LAHW WAS-SAMĀ' ('Arabic Fiqh)

A rare and original treatise written in the handwriting of the author himself in 958/1551. Shihāb ud-Dīn b. al Ḥajar al Haitamī (d. 973/1565) its author commenced with this work in 958/1551 cent. as a reply to the Farḥus Samā' composed by an Egyptian at-Tūnisī al-Mālikī. It is a Polemic against games and music and consists of one Muqaddimah, two Bābs and a Khātimah. In India Office Library, London, there is only the Khātimah. Its copies adorn India Office, Berlin and British Museum Please see I. O. III, Fiqh, P. 327.

The manuscript is really an invaluable piece which is a specimen of the author's calligraphy and contains his corrections and amendments.

Paper : Orient, Size : 17×12. cm. Ff : 25, Ll : 15, Ext. comp, Condition : Good, wormeaten, Script : 'Arabic Nasta'līq with Miṣrī impact.

AL KĀFĪ FĪ SHARḤ IL WĀFĪ ('Arabic Fiqh)

An antique and rare commentary on al-Wāfī, the author's earlier work on which Ḥāfiẓ ud-Dīn Abul Barakāt b. 'Abd-il-lāh an-Nasafī (d. 710/1310) composed a commentary based on Ḥanafī Furū' on the lines of al-Hidāyah. Though published, it is supposed to be rare on account of its Kūfī characteristics which are visible in the early Naskh pattern. Moreover, it has been transcribed by Muḥammad b. Aḥmad in 727/1326, seventeen years after the demise of the

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commentator. It is, therefore, supposed to be a contemporary transcript of the author, and has been under the possession of Tāj ud-Dīn b. 'Abd-il Qāhir b. M. Amīn.

Ff : 430, Size : 33×26 cm. Ll : 29, Script : 'Arabic old Naskh Ext. Incomp. Vol : I.

ḤĀSHĪYAT UL-MUGHNĪ FĪ UṢŪL IL-FIQH

A rare, important and antique commentary by an anonymous commentator on the Mughnī of Shaikh Jalāl ud-Dīn 'Umar b. M. al-Khabbāzī (d. 671/1272), white ant's have damaged it, hence its date of copying could not be determined, but relying on the paper, ink, the technique of its calligraphy and the mastered pen, it is presumed that it would have been transcribed during the last thrity years of the 7th/13th cent. ca. or before 792/1389, the 1st thirty years of the 8th/14th cent. ca. as the 1st two folios containing a discussion over a juristic matter, indicate, that the folios might have been written during the life time of Sa'd-ud-Dīn at-Taftāzānī (d. 792/1389) because the folios end with the writing of Taftāzānī which indicates that the treatise would have been transcribed before his death. Most probably it is author's own handwritten commentary. The Manuscript is a rare, unique ans has also adorned the royal libraries the seal impressions of which have been unsuccessfully blurred out. Various marginal notes are visible. It was already Collated.

P : Orient, Size : 28×17 cm. Ff : 94, Ll : 31, Extent : Incomp. Script : old 'Arabic Naskh with Kūfī impact.

AL-QAWĀṬI' FĪ UṢŪL IL-FIQH ('Arabic Fiqh)

A rare and antique treatise on the Shāfi'īte Fiqh brushing aside the pleas of Ḥanafite School of Jurisprudence by adducing a wealth

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of reasons in advocating the merits of the Shāfi'īte School. The author Abul Muẓaffar Manṣūr b. M. b. 'Abd-il Jabbār as-Sam'ānī al- Marwazī (d. 489/1095) had previously been a staunch propounder of Ḥanafite Fiqh and afterwards switched over to the Shāfi'īte School. This manuscript is of archival importance as it is replete with the written sanads and notes from the erudite scholars and savants from different Islāmic countries and abundant useful marginal notes. Some portions though repaired by patches, are violently damaged by dampness and insects.

It was already collated and compared. The style of calligraphy, ink and the paper assign the date of copying in the last half of the 7th/13th cent. ca. or first half of the 8th/14 cent. circa. An Egyptian scholar named Muḥammad Rashād 'Abd-ul Muṭṭalib al-Miṣrī while visiting this collection had it microfilmed.

P : Orient, Size : 27×8 cm., Ff : 98, Ll : 37, Ext. Comp., Script :Māwarā'un Nahrī.

DASTŪR UL-QUẒĀT (Fiqh Abrabic)

A rare treatise on Fiqh by Ṣadr (Ṣadr-ud-Dīn) at-Tabrīzī b. Rashīd (Rashīd-ud-Dīn). surnamed Qāzī Khwājah (d. after 772/1370) as stated in the preface. According to Ivanow, no other copy excepting that of the Asiatic Library Calcut'a Collection is known; even Ḥājī Khalīfah has not mentioned it. We also own it in our collection.

Ivanow further writes that it must have been compiled some time between the beginning of the 9th/15th cent. ca. and the middle of the 11th/17th cent. ca. The colophonic note of M. b. at-Tabrīzī as given in our copies speaks of its having been compiled by the author's son Muḥammad b. Maḥmūd at-Tabrīzī 772/1370 in

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six months which his father had composed during his life time. Most probably this information would have been omitted in the preface of the manuscript of the Calcutta Collection.

The work is divided into 22 bābs & further subdivided into faṣls. They are very short and deal superficially with the usual topics of Fiqh such as Tahārat, Namāz, Zakāt, Rauzah etc. ending with various topics of miscellaneous nature. We have also its another copy trancribed in 12th/18th cent. circa.

Ff : 39, Size : 26 × 12 cm., Ll : 20; Ext. comp. P : Indian, Script : 'Arabic Naskh, Condition : Good, Wormeaten, very useful marginal notes.

R
016.091
ARA-H

AKHLĀQI MUḤAMMADĪ :–(Persian Siyar)

A rare, illuminated and ornate original treatise by Bābullāh Ja'farī (d. after 1102/1690) composed in 1102/1690 at the initiative of Mīr Muḥammad Sharīf Ḥaqqānī a courtier of 'Ālamgīr (1658-1707) with a view to present it to the king. The seal of M. Sharīf inscribed with the Persian text "Az 'Inānyati Ẓilli Subḥānī Sayyid Muḥammad Sharīf Ḥaqqānī" 1098/1686 and ten other seals of the royal Taḥwīldārs coupled with various" 'Arẓ-Dīdahshud" denote that it is the same original manuscript which was presented to the emperor by the author himself.

P : Indian, Ff : 160, Ll : 15, Size : 22 × 14 cm , Script : Persian Nasta'līq, Ext. Comp. Condition : Good, ornate, slightly repaired compiled and copied in 1102/1690.

FUTUḤ-UL ISLĀM OR ṢAULATI FĀRŪQĪ 3486

The original and rare work in verse supplimented by a versatile and veteran team of scholars to the original work captioned Ṣaulati

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Fārūqī by Mīrzā M. Khān Turkmānī Āshaub who versified the victories of the first two caliphs and could only continue it upto the battle of Ḥalab. In the meantime a portion of the treatise was lost in the attack of Nādir Shāh and the ramnant of which was located by Nawwāb Muḥammad 'Alī Khān, the 3rd ruler of Tonk. The manuscript has become too rare and invaluable. It consists of six volumes which are further subdivided into chapters. The Nawwāb very graciously appointed a team of highly qualified and erudite scholars for completing the Ṣaulati Fārūqī in full, after the peculiar style of Shāh Nāmah of Firdūsī. The names of the scholars are cited below :

Maulānā 'Abdul Karīm Khān.

Maulānā 'Abd ul-Wāḥid.

Maulānā Muḥammad Ḥasan Malīḥābādī.

Maulānā S. Najaf 'Alī Jhajjharī.

Maulānā Nūrul Ḥaq Khastah S. Aḥmad 'Alī Sīmāb & Sulṭān Maḥmūd Khān.

Critical and historical prefaces are prefixed to some of the volumes.

Scribe : Intiẓām 'Alī Khān b. Khān 'Alī Khān.

Ff : More than three thousand, Ll : 15 to 21, Size : 25 × 16 cm., Ext. Complete, Script : Persian Nasta'līq. some of the parts are transcribed by the authors themselves.

TARJAMAT UL-KITĀB (ṢŪFISM)

A rare and authentic treatise by ash-shaikh Muḥibbullāh Illāhābādī (d. 1058/1649) on ṣūfic doctrines copied ostensibly dur-

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ing the life time of the author with his Minhiyāt. The last page was added lately by some one other than the scribe. It is a rare copy of a comprehensive work of importance and intrinsic values setting forth the general, theological and mystical system of sūfīs.

The work is also called Al-Marātib u'-Arba'ah in view of its division into four sections called Marātib. Each Martabah is subdivided into a number of Fuṣūl. The 1st section deals with dogmatic theology, the second with religious law, the third with Ṣūfic discipline and the fourth with Ṣūfic experience. The author has observed that the Fuṣūṣ-ul Ḥikam of Ibn-ul-'Arabī has been a principal source of inspiration to him. It is preceded by an index.

The manuscript under review is so rare, authentic and important that, A. G. Arberry the cataloguer of I. O. Library writes that no other copy except their's appears to be recorded not even by Ḥājī Khalīfah. Its importance enhances when we mark that it would have been copied during the life time of the author.

In 1108/1696 it was gifted by Muḥammad Ajmal Illāhābādī to Maulawī Aẓhār ul-Ḥaq Muḥammad b. M. Aḥmad 'Abd-il-Ḥaq.

See India Offfce Library 'Ar. Collection by A. G. Arberry, Vol. II, P. 184. Publication of 1936.

NAQD UN-NUṢŪṢ (Taṣawwūf)

By 'Allāmah Nūr-ud-Dīn b. Aḥmad al-Jāmī is a rare and valuable acquisition not so much from its subject point of view, though for a Ṣūfī it is a compendium of mysticism and philosophy of ethics; for a scholar it is a mine of literature and for a student it is a vast store house of knowledge, being an elucidation of the mystic ideas propounded in the famous treatise FUṢŪṢ UL-ḤIKAM of Ibn-ul 'Arabī who is too well-known a figuren it he oriental world of sufism

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and much applauded scholar and commentator to need any further introduction here; but more than its contents, there are a few features of this manuscript which make it interesting.

The manuscript under review is an old copy. Unfortunately the date of its transcription has not been given, but with the help of various marginal notes, writings and the calligraphical data, its date can be determined with sufficient amount of certainty. There are indications that the manuscript was written during the life time of Maulānā Jāmī, by Darwīsh Muḥammad Khwāfī, a friend of the writer. As the author died in A. H. 898/1492, the manuscript might have been transcribed before the date. For assigning this date, we are guided among other things, mainly by a statement of Dārā Shukūh in his own handwriting on the first leaf of the manuscript proper, ascribing some of the notes to MAULĀNĀ JĀMĪ himself. We can not help remark that this manuscript almost half a millennium old is still in its captivating freshness and looks as if it has been recently transcribed.

The manuscript, from one end to the other, is full of useful and valuable marginal notes and comments written in more than one hand, few of which have been ascribed to the penmanship of Jāmī himself by Dārā Shukūh, in an endorsement written and signed by himself, on the 3rd page of the manuscript (or the first page on whose reverse it commences). Some one has unsuccessfully, attempted to obliterate the name of Dārā Shukūh, but though blurred, it is still perfectly legible.

Ff : 88, Size ; 25 × 16 cm , Ll : 23, Script : 'Ar. Naskh Ext. : Comp, Cond : good, wormeaten, waterstained and laminated.

A'RĀẒ US-SIYĀSAH (History)

Author : Muḥammad b. 'Alī Muḥmmad b. al-Ḥasan aẓ-Ẓahīrī al-Kātib as-Samarqandī.

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An exceedingly rare and unique manuscript on history and politics. It throws a flood of light on the history, civics, politics and culture of Persia extending right from Jamshīd Malik 800 B. C. upto Sulṭān Sanjar b. Malik (1092/1681 to 1157/1744). The name of each emperor has been written in red. Before commencing with the history of the Persian Kings, the author has given the tables of all the Kings and then the account of each king has been confined to some folios dealing with the moral dictums and maxims of the kings and caliphs along with a treatment of social and cultural life of the people of that era. It is divided into chapters, and further sub-divided into sections.

The author was a contemporary of the Emperor Sanjar b. Malik as evidenced by the preface wherein interspersed 'Arabic & Persian couplets are profusely quoted by the author about whom no further information has been collected. The date of birth, and demise of the author are too elusive and have not been recorded so far in any bibliographical work. Elliot, Ivanow, Rieu, Ethe and Storey failed to record this informatory and authentic work par-excellence in their erudite catalogues. As it is the only and perhaps the original manuscript in the author's handwriting it, therefore, escaped the notice of the cataloguers. The pattern of Nasta'līq and the calligraphic characteristics of the Persian alphabet and other ligatures and strokes coupled with the Persian paper and the unfaded ink used, amply establish the fact that the manuscript had been written in the life time of the author. It is also supposed to be the transcript of the author himself. All the artistic signs and calligraphic features of the early 18th cent. A. D. are profusely visible throughout the manuscript. The research scholar Mr. Robert of the Cambridge University while visiting this Institute availed himself of this treatise and had it microfilmed.

Ff : 160, Size : 25×17 cm. Ll : 15, Cond. : Slightly worm-eaten, laminated, no jadwal, elegant specimen of Persian Nasta'līq, Fairly good, Extent : Comp. Not published so far.

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No other copy of this manuscript has been located elsewhere. No date of copying has been furnished at the colophon.

IQBĀL NĀMA'-I-JAHĀNGĪRĪ (History)

Author : Muḥammad Sharīf b. Daust Muḥammad entitled Mu'tamad Khān.

Iqbāl Nāmah often called, Jahāngīr Nāmah, was completed in Kāshmīr A. H. 1029/1619–20 corresponding to the fifteenth regnal year of Jahāngīr; but it was supplemented by the author till the demise of Jahāngīr. It comprises three volumes, the first two of which contain the history of Bābur' Humāyūm and Akbar and are according to Rieu extremely rare while the third devoted to the reign of Jahāngīr, is very common. (Sec Rieu Vol. I, p. 255). Storey has also traced a very few copies of the first two which happen to be defective. (See Storey, P. 561–62). Also see Aumer. Munich Catalogue P. 92. A condensed translation of the third volume into Esglish by Erskine is preserved in the form of a manuscript in London. Aḥmad 'Alī, & 'Abd-ul-Ḥayī edited the third volume which was printed in the Bibliotheca India, Calcutta, 1865 and from Lucknow A. H. 1286/1170. Elliot and Dowson have translated some of its extracts in 37 pages. See Vol. VI. P. 400–38. J. Macmurdo (d. 1820), has translated some extracts which according to G. R. Kaye "given by Elliot, possibly from a different work, differ considerably from our manuscript." (See Storey p. 562).

Its author Muḥammad Shaīrf who is distinguished from Sharīf Khān the Amīr-ul-Umarā' in the early reign of Jahāngīr (d. 1021-1612), was born in an undistinguished family of Persia, but due to his handsome fortunes and meritorious service he was awarded a military command (Manṣab) and the title of Mu'tamad Khān in the third regnal year of Jahāngīr. He was also appointed temporarily the Bakhshī of the Aḥādīṣ and subsequently attached as Bakhshī to

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prince Khurram's (Shāh Jahān) army in the Deccan. In the 17th regnal year he was commissioned by Jahāngīr to continue his memoirs which ceased to be written down by the emperor himself. He rose to a higher rank under Shāhjahān and in the tenth regnal year, was raised from Bakhshī to Mīr Bakhshī and after serving for three years, expired in 1049/1639–40.

In this institute there are various copies. All the three volumes are bound in this copy which was copied in 1241/1825. Another copy of the 1st & the 2nd volume dealing with Bābur and Humāyūn ends abruptly at the 6th regnal year of Akbar. It was copied in the 34th regnal year of Shāh 'Ālam corresonding to 1207/1792. Its third Volume is an exquisitely ornnte and illuminated copy with a golden frontispiece embellished with golden and ornamented work and interlinear spaces ruled in gold with fine floral work. It was copied by the order of Nawwāb Kalbi 'Alī Khān of Rāmpūr (d. 1304/1887). whose endorsement with his signature is noticed at the begning.

Ff : 402, Sise : 33×23 cm., Ll : 21, Script : Nasta'līq, Ext. : comp, Cond : good, wormeaten.

MIR'ĀT-I-ĀFTĀB NUMĀ (History)

Author : 'Abd-ur-Raḥmān entitled Shāhnawāz Khān Hāshimī Banbānī Dihlawī. Scribe : Sayyid Wazīr 'Alī of Ajmer, transcribed in 1261 A. H./1845 A. D. with Seal impressions of the 1st two rulers of Tonk State.

Ff : 552, Size : 25×15 cm., Ll : 16. Ext : Complete, Cond : good, waterstained, wormeaten.

Mir'āti Āftāb Numā is an abridgement of a general history, biography, topography and geography, from the earliest times to the

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45th regnal year of Shāh ʻĀlam corresponding to 1217/1803–4 It is composed in 1217/1803 which is derived from its title, a chronogram after the Takhalluṣ of the King and divided into an introduction (Muqaddimah.) two books (Jalwah) and an appendix (Khātimah). Jalwah 1st is subdivided into six Tajallīs treating of history of Islām and Ṣūfīs, scholars, Hindū devotees, Persian scholars and poets, calligraphers, emperors of ʻAbbāsīds, Umaiyads, Ṣafawīds Mughals, Lodīs, Hindū Kings and Rajās and relevant historical matter pertaining to Gujrāt the Deccan and India in general.

Jalwah II comprises eight Tajallīs dealing with geographical facts and data, a detailed account of the historical places of Delhi and Āgrā coupled with the informative descriptions of Europe and America. The Khātimah pertains to curious facts related to Archives and historical anecdotes.

Its author is distinguished from the more celebrated author of Ma'āṣir-ul-Umarā'. Shāhnawāz Khān was preceptor of the favourite daughter of Shāh ʻĀlam, King of Delhi (1173/1759–1221/1806). He was then appointed as Minister-in-waiting and Superintending Manager of the Royal Household Affairs, an important office which he held until his demise, six months after the accession of Akbar Shāh II (1806–1837).

A detailed survey of the manuscript has been published in the Oriental College Magazine Vol. II No. 3 (Issue May, 1926 P. 59). Elliot and Dowson also made a mention of it in their volume VIII Pages 332–3. See Riue. I. 132 pub. 1936 and Storey : p. 146 Pub. 1935.

SHĀH JAHĀN NĀMAH MANẒŪM

A rare and perhaps the orignal work versified by Abū Ṭālib Kalīm Hamadānī a contemporary poet-laureate commencing with

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Ḥilyah-i-Shāh Jahān, (external features and virtues) his geneology, his campaigns and enterprises and other related historical events of his father's reign. The military campaigns to kābul, Qandhār, the Deccan and Gujrāt and the capture of Kāngra-Huglī are specifically described.

The manuscript comprises two parts bound in one. The first part contains events of Jahāngīr's reign related to prince Khurram (Shāh Jahān) ending at folio no. 57 and the 2nd part ends abruptly at folio no. 160, describing the military campaigns of Shāh Jahān launched under the generalship of his third son prince Shujā'. From a colophonic note it is supposed to have been copied either in 1042/1632 or 1142/1729 as only the last two digits are given but from calligraphy,it appears that it might have been transcribed in 1042/1632.

Ff : 160, Size : 23×14 cm., Ll : 17, Script. Pr. Nasta'līq, Ext. : Incomp, Cond. Good, wormeaten, waterstained.

MANṬŪQAH-I-SHĀH JAHĀNĪ

Composed by Bhagwān-Dās in 1037/1627 in the 1st regnal year of Shāh Jahān and was copied by 'Abd-ur-Raḥīm Lāhaurī in 16th Feb. 1886 A. D. It is a general history of Mughal Emperors containing biographical notices on the ancestors of Shāh Jahān from Ādam downwords with special reference to Shāh Jahān's horoscope and life sketches. It comprises 54 bābs under the title of Manṭūqah beginning with Shāh Jahān and ending with Shāh Jahān with a general survey of all the Mughal Kings from Chingīz Khān and Amīr Tīmūr prefixed with an introduction eulogizing the emperor in a hyperbolical and ornate prose. Its only copy adorns Sālār Juing Museum under caption Manṭūqah-i-Shāh-Jahānī.

Ff : 121, Size : 24×16 cm., Ll : 9, Script. Pr. Nasta'līq Bold, Ext. : Comp. Cond. Good, wormeaten, slightly damaged.

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AULĀD NĀMAH-I-ÇHINGĪZ KHĀN

A detailed account of the military campaigns of Chingīz Khān with special reference to Halāgū Khān and his successors and issues and wives. A tract designated as Ṭabaqāt-i-Aulād-i-Chingīz Khān relating to the successors of Halāgū Khān and morefully, to Īlkhānı dynasty down to the death of Sulṭān Aḥmad b. Uwais (813/1410) is noticed in British Museum. Most probably both are identical. This manuscript was copied from that of the Asiatic Society Library as a note on its first folio indicates.

Ff : 298, Size : 29×19 cm., Ll : 16, Script. Pr. Nasta'līq, Ext. : Incomp, Cond : good, wormeaten, waterstained.

HUMĀYŪN NĀMAH

Compiled by Ghiyāṣ ud-Dīn b. Humām-id-Dīn known as Khawānd Amīr (d. after 941/1534) and was copied by Muḥammad Ḥusain in 1302/1884. It is an account of rules, ordinances daily programmes and other customs, practices and inventions of the king Humāyūn and also of some buildings eracted by him. This is the last celebrated work of the reputed historian written a short time before his demise.

TAZKIRAT UL-WĀQI'ĀT

Written by Jauhar Āftābchī and was copied by Muḥammad Ramaẓān from the original manuscript. It is a biographical account of Humāyūn with special reference to his reign, but was further revised and recensed in ornate prose written at the author's request by Illāhdād Faiẓī Sarhindī for presentation it to Akbar the great.

Ff : 68, Size : 22×13.5 cm., Ll : 14, Script : Māyuqrā' inclined towards Nasta'līq, Ext. : Comp, Cond : good.

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TĀRĪKH-I-MUẒAFFARĪ

Written by Muḥammad 'Alī Khān Anṣārī b. Hidāyat-ul-lāh Khān in 1225/1810 and was copied in 1302/1885 from the mauuscript of Maulawī Muḥammad Masīḥ ud-Dīn Bahādur It is a history of Indian Tīmūrids which was originally composed in 1202/1787–8 but brought down to 1225/1810, valuable for Muḥammad Shāh's reign and later times. It was dedicated to Sayyid Muḥammad Riẓā Khān Muẓaffar the then Nā'ib Nāẓim of Bengal and Bihār (d. 1206/1791). Riue gives his verdict in this way "The Tārīkh-i-Muẓaffarī which in the early period of Tīmūrids is a mere compendium becomes a detailed and valuable record for the time of Muḥammad Shāh and the subsequent reigns, where the events are narrated year by year, and treats also very fully of the transection in Bengal during the same period." It is the chief authority followed by H. G. keene in his "Fall of the Mughal Empire." Its only extracts translated by Dīn Muḥammad folios 206–32 in the form of manuscript preserved in the British Museum.

Ff : 329, Size : 30×18 cm , Ll. : 17, Script : Māyuqrā' not fair, Ext. : Comp. Cond. good, slightly wormeaten, damaged at the end.

ẔIKR-I-MULŪK, OR TĀRĪKH-I-ḤAQQĪ

Compiled by 'Abd-ul-Ḥaq Dihlawī (d. 1052/1642) the famous author of Madārijun-Nubūwah, completed in 1005/1596–7. It is a brief historical survey of India from the time of Mu'izzud-Dīn M. b. Sām to that of Akbar the Great, ostensibly based on the well known Ṭabaqāt-i-Nāṣirī, Tārīkh-i-Fīrūz Shāhī of Ẓiyā'ud-Dīn Barnī. From the reign of Buhlūl Lūdī down to the reign of Akbar the Great. It is based on historical traditions, personal observations and verbally transmitted political events alongwith brief account of the provincial dynasties. It has not been edited or translated.

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Only Elliot and Dowson in his history of India volume VI has incorporated some translated extracts from page 175 to 181.

Ff : 113, Size : 21×16 cm., Ll : 13, Script. Pr. Nasta'līq, Ext. : Comp. Cond. Good, slightly wormeaten.

AMĪR NĀMAH

A rare and unpublished Persian manuscript by Munshī Basāwan Lāl Shādān of Belgrām a man of letters with a cultivated taste of historiography. He was private secretary to Nawwāb Amīr Khān.

Amīr Nāmah is a life sketch of a Pathān Military leader Amīr Khān who was born soldier, remained a soldier and died as a soldier, endowed with extraordinary military genius, a soldier's dash and a general's tactical skill. He fought stoically, waged the war of Iudependence doggedly but ultimately fell a victim to the Political intrigues of the Britishers whom he desired to bundle bage and baggage out of India. Apart from his military exploits and campaigns against the British, it brings into light his longing to creat a united front of all military forces against the common enemy. The manuscript discusses the political chaos which prevailed in the states of Jaipūr, Jodhpūr, Udaipūr and the unavoidable necessity to do away with those disruptive forces by finding an effective remedy.

In spite of being the memoir of a single man, it deals with all the relevant problems of India, particularly of Rajasthān. It is why Dr. Qānoongo observes, "Amīr Nāmah is an indispensible contemporary source of our knowledge of the Indian states of Mālwah, Rajasthān, for the last two decades of the 18th century and the first two decades of 19th century." In this respect it no longer remains to the narrowed down praise and performances of a single individual, but covers a very vast field of the then burning topics of Rajasthan, Mālwah, Central India and the Deccan states. It is divided into four

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parts : part first deals with Amīr's ancestry and early life, part II gives historical notices of the Deccan powers, part III deals with the back ground facts of the alliance between Amīr Khān and Mahārājah Jaswant Rāo Holker and the part IV makes a mention of the war of independence waged against the British and then comes the treaty of Amīr Khān with the British.

Ff. : 126, Size : 30×21 cm., Ll : 19, Script : Pr. Nasta'līq, Ext. : Comp. Cond. good, waterstained.

TĀRĪKH-I-RANTHAMBORE

Another rare and unpublished Persian manuscript on the history of the famous Qal'ah-i-Ranthambore by anonymous translator, is a Persian rendering of a Hindī book entitled 'Pothī Hamīr' in response to the request of some of his friends. The treatise comprises five parts. The first part includes the origin and development of the land of Hamīr Dew and the change over from Padamgarh to Ranthambore. The second part deals with the fortification of this land, the account of Rājā Jīt Hamīr Dew, his military achievements over Jaspāl and the account of the Parganāt of Hamīr Dew. The third part contains the affairs of Dewal Dewī famous with Rānī Hindola and the relations of Hamīr Dew with the sovereign of Delhi. The fourth part deals with the account of the visit of Ulugh Khān, the general of 'Alā'ud-Dīn Khaljī and the pitched and decisive battle between the Rājpūts and the Khaljīs, entertainments and recreational activities, the construction of the fort, the tragic story of Jauhar of the Rājpūt ladies and the regal entry of the emperor 'Alā'ud-Dīn Khaljī of Delhi. The last eight pages written by another hand deal with the later story of the fort; how it fell into the hands of Akbar the Great and ultimately in 1815 into the possession of Rājā Mādho Singh of Jaipūr. These pages were added by Har Ānand the native of Nāgaur who remained to have been in the service of Nā'ib Qal'adār of Ranthambore named Sayyid 'Alī Markab Khān. It means, the

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manuscript under review would have been transcribed before 1815. It should, therefore, be the original manuscript of the translator who had omitted to write his name.

TĀRĪKH-I-AḤMADĪ

A very rare and unpublished history on the life and achienvements of Sayyid Aḥmad Shahīd the celebrated Muslim sage and indomitable freedom fighter of 13th/19th cent. Sayyid Ja'far 'Alī b. Sayyid Quṭb 'Alī (d. 1288/1871) was an accomplished scholar of 'Arabic and Persian. He got his education from Ḥaidar 'Alī Rāmpūrī Tonkī and Shāh Muḥammad Isḥāq. He had been a staunch follower of Sayyid Ṣāḥib, after whose martyrdom, Nawwāb Wazīr-ud-Dəulah invited him to compile this historical work in Tonk. The author had been personal secretary to Sayyid Aḥmad Shahīd during his holy wars against the British. Its other copies are scarcely found elsewhere. The modern famous historian Ghulām Rasūl Mihr has used the manuscript while compiling his biography on Sayyid Aḥmad Shahīd. The late Maulānā Āzād the then Education Minister had sent for this manuscript which has not been returned so far. Its other copies are adorning this Institute.

MIR'ĀT-I-WĀRIDĀT

A history of the Indian Tīmūride dynasty from Bābur down to the 16th regnal year of Muḥammad Shāh, corresponding to 1146/1733–4, written in a stilted and ornate style by Muḥammad Shafī' b. Sayyid Muḥammad Sharīf, poetically surnamed Wārid. It is a vivid account of the Tīmūr and his successors Bābur, Humāyūn, Akbar the Great, Jahāngīr, Shāh Jahān, Aurangzīb, Shāh 'Ālam Bahādur Shāh, Jahāndār Shāh, Farrukh Siyar and Raushan Akhtar Muḥammad Shāh supplemented with an account of the battle between Mubāriz-ul-Mulk Sarbuland Khān and Mahārājah Abhai Singh

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son of Ajīt Singh at Aḥmadābād, Gujrāt in 1141/1728. The work consists of three Ṭabaqāt :

(i) A geographical and historical survey of the countries.

(ii) Biographical sketches and notices of the Indian history.

(iii) Memoirs of Indian poets and authors.

Ff : 238, Size : 32×20 cm., Ll : 18, Script. Pr. Nasta'līq, Ext. : comp. Cond : good.

Please See Storey P. No. 611, Rieu, I, 2756, I. O. 3881, Bodleian, 424 and Bānkīpūr, VII, 580.

KHULĀṢAT-UT-TAWĀRĪKH

A rare work on the history of the world in general with reference to Persian and Indian history compiled by some anonymous author. The manuscript begins with the preface containing a list of its contents without giving its title and the name of the author. In superscription, someone has given its title as Khulāṣat-ut-Tawārīkh as evidenced by the text. It is different from all the Khulāṣat-ut-Tawārīkhs of Sujān Rā'i Bhandārī, of Kaliyān Singh and of Ilāh Yār Khān.

From the preface, it seems that it is based on the famous historical works such as Muntakhab-i-Tārīkh of Ḥasan b. M. 'Alī Shīrāzī, Lubb-ut-Tawārīkh of Yaḥyā 'Abd-ul-Laṭīf al-Ḥusainī al-Qazwīnī, Rauẓat uṣ-Ṣafā, Jahān Kushā'i of 'Atā Baig Juwīnī, Tārīkh-i-Rashīdī, Tārīkh-i-Jahān Ārā of Aḥmad Ghaffārī, Ṭabaqāt-i-Nāṣirī and Akbar Nāmah of Abul Faẓl. Among the above quoted histories, Akbar Nāmah is perhaps the latest work which was compiled in 1004/1595. It means that the Khulāṣat-ut-Tawārīkh might have been compiled after 1004/1595. Moreover the work ends abruptly on the description

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of 'Shāh Abbās I (996/1587–1038/1628) the famous Ṣafawī ruler of Īrān, incorporating the events of his reign occuring up to 998/1589, it might have been written down not before 998/1589 but the chapter VI relating to the Mughal rulers placed prior to the chapter VII treating of Ṣafawī rulers which is the last chapter of the work, dealing with Jahāngīr (1605–1627) ends with the historical emissary of Shāh Quli Īlchī's retreat from Shāh 'Abbās I with regard to the Deccan affairs in 1020/1611. The anonymous author might have compiled this rare work in 1020/1611. The last portion of the history on the events of 998/1589 upto 1020/1611, is either damaged or the author could not continue his work onwards. Most probably, it would be the original draft of the author.

The work comprises seven Bābs which are divided into Faṣls, further subdivided into Ṭabaqāt and Ṭā'ifahs. The 1st chapter deals only with the prophets. The 2nd chapter treats of the kings upto the holy prophet Muḥammad Ṣal'am. It is divided into two Faṣls. First Faṣl contains four Ṭabaqāt dealing with lives and works of the kings and Amīrs of Īrān while the 2nd Faṣl deals with the Ṭā'ifah-i-Mughal. Chapter III comprises three Fṣals containg the accounts of the holy Prophet Muḥammad Ṣal'am, Ṣaḥābah and Imāms. Chapter IV comprising two Faṣls treats of the Umaiyads and 'Abbasīds dynasties, chapter V is divided into ten Faṣls : 1st Ṣafawīyah, 2nd Sāmānīs, the third Ghaznawīds, IV the Ghorīs, V Gīlān-wa-Māzandarān. This Faṣl is divided into four Firqāhs, Faṣl VI deals with the rulers of Saljūqīs, VII with Khwārazm Shāhī dynasty, VIII with Atābākān Āzarbā'ījān (this Faṣl is also further subdivided into six Firqahs), IX deals with Sa'dāt-i-Ismā'īlīyah having two Firqahs. The last and the X Faṣl of this fifth chapter has not been furnished.

Chapter VI incorporates the accounts of theMughal dynasty. It is divided to four Faṣls which are subdivided into Firqahs. It treats of the accounts of the Chingīz Khān, Amīr Tīmūr and other Tīmūrīds.

Chapter VII deals with the rulers of Irān. It contains 12 Ṭā'ifahs

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with a Khātimah highlighting the works and achievements of Shāh Ṣafī and his successors upto Shāh 'Abbās I ending abruptly with the affairs occuring in the year 998/1589.

Chapter VIII comprises 77 folios treating of the Indian Mughal rulers right from Bābur to Jahāngīr ending at his 17th regnal year corresponding to 1020/1611. It means the account of the last chapter dealing with Ṣafawī dynasty from 998/1589 and onwards is either missing or left to be completed by the author.

In this sense, either the manuscript seems to be original or if it is not original, it is however, the only copy in the world which has been tracad out so far. It can, with all probablities, be supposed to be the rare and unpublished copy as far as the research is undertaken by consulting the raputed catalogues and bibliographies. If some one finds its another copy the editor may kindly be informed accordingly, so that he may revise this information.

AḤWĀL-I SALĀṬĪN-I-MUTĀ' ĀKHIRĪN

Written by anonymous author who would have flourished during the reign of Shāh 'Ālam as the manuscript was brought to 45th regnal year of Shāh 'Ālam. Copied in 1262/1845 as furnished in the colophon. It is a history of the later the Mughals from the account of the death of Aurangzīb 'Ālamgīr (d. 1119/1707) to the 45th regnal year of Shāh 'Ālam (d. 1221/1806). Its another copy is not recorded in other collections. Even C. A. Storey has not referred to it. It also gives some misguiding informations which are not found in other histories of the Mughals. For example while describing the death of Auranzīb the writer says that Zīb un-Nisā' wept bitterly after the death of her father where as she had died in 1113/1702, five years before as given in the histories. The name of the author does not appear but it seems as if he would have been a courtier or some high dignitory attached to the royal court.

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There are following headings in this manuscript :–

(i) The accession of M. A'ẓam Shāh to the throne as invited from Kābul to India by Asad Khān.

(ii) War between Bahādur Shāh and A'ẓam Shāh.

(iii) The revolt of Kām Bakhsh in Hyderābād.

(iv) War of succession among the successors of Aurangzīb.

(v) Account of M. Farrukh Siyar and Sikh skirmishes.

(vi) Battle with the Sikhs and murder of Wazīr Khān.

(vii) The accession of M. Mu'īz-ud-Dīn after the murder of his three brothers.

(viii) Love affairs of Mu'īz-ud-Dīn with La'l Kunwar daughter of Tānsain's family.

(xi) The role of Ṣayyid Brothers as king makers.

(x) The first Hindū Muslim riot in Aḥmadābād.

(xi) The affairs of Sikhs.

(xii) The account of death of Asad Khān.

(xiii) The accession of Rafī'-ud-Darajāt.

(xiv) The accession of Rafī'-ud-Daulah.

(xv) The accession of Muḥammad Shāh.

(xvi) The emergence of Niẓām-ul-Mulk and the affairs of the Deccan.

(xvii) Nādir Shāh and Aḥmad Shāh.

(xviii) The reign of 'Ālamgīr II.

(xix) The reign of Shāh 'Alam upto the 45th regnal year.

Ff : 150, Size : 22×13 cm., Ll : 15, Script : Nasta'līq, Ext : Comp., Cond ; Wormeaten and damaged.

TĀRĪKH UL-ḤUKAMĀ'

Written by anonymous author in 11th/17th cent. ca. A treatise

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treating of the lives, works and achievements of the celebrated philosophers and physicians of Greece and the Islamic world. The work was prepared through Mīr Muḥammad Sa'īd Jumlat-ul-Mulk. The manuscript ends with the account of Shāikh Buzurgwār. The condition of the calligraphy & the paper speak of its having been transcribed in the last quarter of 11th/17th cent. It is different from the manuscript of the British Museum under the title Tawārīkh-i-Ḥukamā' ending with Maulānā 'Alā' ud-Dīn Manṣūr of 9th/15th cent.

Ff : 154, Size : 22×13 cm., Ll : 14, Script : Nasta'līq, Ext. : Comp., Cond : not good, violently wormeaten, mended and patched up.

TAWĀRĪKH UL-ḤUKAMĀ'

Written by Sayyid Ṣadr ud-Dīn b. Mīr Muḥammad Ṣādiq b. Mīr M. Amīn. Copied in 1154/1741 by Dew Rām b. Diyā Rām in Ānber.

It is a Persian paraphrase condensed from "Tarjama'-i-Tārīkh-i-Ḥukamā" of Muḥammad Suhārwardī's biographies of ancient philosophers made at the request of Prince Salīm Shāh (Jahāngīr) in Akbar's reign in 1011/1602–3 by Maqṣad 'Alī of Tabrīz. It was subsequently abridged by S. Ṣadr ud-Dīn. It contains biographical notices of the Greek philosphers, physicians and also ante-Muḥammadan Ḥakīms.

Manuscripts : Ethe, I, 618, Rieu II, XIX, PP. 166–170.

Ff : 75, Size : 24×17 cm., Ll : 12, Script : Nasta'līq Ext : Comp., Cond : good, wormeaten.

AKHBĀR-I-BŪNDĪ

A tract compiled by anonymous writer, copied in 27th May, 1830 A. D.

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A tract containing the daily diaries of the rulers of Kotah and Būndī-Rāo Rājah Rām Singh, Kunwar Singh, Bakhtāwar Singh Kunwar Ẓālim Singh, Kunwar Indra Singh and Kunwar Fatiḥ Singh. It gives a vivid description of political and social conditions of the Hādotī region as gleaned through the daily diaries of the rulers.

Ff : 16, Size : 24 × 16 cm., Ll : 14, Script : Nasta'līq, Ext. : Comp. Cond. good, slightly waterstained.

ẒAFAR NĀMA'-I-KĀBUL

By anonymous author composed in 1260/1844; copied in 1265/1848 by Muḥammad Umrāo Khān.

An account of the Afghān war written in verse, dedicated to Mahārājah Bani Singh of Alwar. The political relations of the British and the Afghāns, their warfare, military seiges of Kābul and Qandhār and Ghaznah and other Afghān and British military campaigns with special reference to Afghān strategy and guerrilla warfare are detailed in, comprising two Dafters.

Ff : 221, Size : 29 × 16 cm., Ll : 19, Script : Nasta'līq, Ext. : Comp. Cond. good.

MIFTĀḤ UL-ASRĀR

A rare and unpublished general history by anonymous author with special reference to Indian rulers brought down to the accession of Shihāb ud-Dīn Shāh Jahān b. Nūr id-Dīn Jahāngīr.

The work is divided into 12 Khizānahs, further subdivided into various Ganjīnahs dealing with Islamic history, General history, the Mughal history, the Indian Tīmūrīds and the Deccan rulers.

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Khizānah I comprises nine Ganjrīnahs.

Khizānah II contains four Ganjīnahs dealing with the prophets.

Khizānah III comprises four Ganjīnahs treating of the Mulūk-i-'Ajam– the Persian Kings.

Khizānah IV contains four Ganjīnahs dealing with Ādam to Ḥaẓrat Muḥammad Ṣal'am.

Khizānah V contains two Ganjīnahs treating of the caliphs.

Khizānah VI comprises 14 Ganjīnahs dealing with the kings and rulers of the world.

Khizānah VII contains four Ganjīnahs dealing with the Khāns of Turky.

Khizānah VIII treats of Amīr Tīmūr and his successors in India upto the accession of Shāh Jahān.

Khizānah IX deals with other species of the Turks.

Khizānah X deals with the Ṣafawīs and Khawāqīn.

Khizānah XI treats of the rulers of the Deccan.

TĀRĪKH-I-RĀJASTHĀN (History)

Or

Nasb-ul-Ansāb,

Author : Kālī Rām Kāyasth.

Tārīkh-i-Rājasthān is a rare and original work. It deals with the history of the rulers of Jaipur, Mārwār, Mewār and Hādautī dynasties with special reference to the political affairs relating to the Punjāb, the Deccan, Bengāl, Gujrāt and Sindh. The manuscript contains three sections called Ṭabaqāt. Its first section is devoted to the Kachchāwās

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of the Jaipur House, embracing the political and social history of Jaipur right from the rise to the reign of Rājā Pratāp Singh. In the beginning there is a long list of the Kachchāwās rulers who flourished before the Great Mughals, but from Bābur and onwords their account is fuller and more reliable. It also throws a flood of light on the political and matrimonial relations of the Mughals and the Rājpūts. The 2nd Ṭabaqah comprising 100 folios is on the Chauhān and the Sisodia dynasties of Ajmer and Mewār respectively. The brief history of Mewār closes abruptly with the reign of Rānā Bhīm Singh. This chapter starts with the description of geographical and strategical situation of Jodhpūr, Nāgaur and Jaisalmer. The author takes up the invasion of Muḥammad Ghaurī and his glowing victory over Prithivī Rāj and Jai Chand. The political and cultural history of Mārwār and Hādautī are fairly dealt with. The third section is missing from the treatise, but as stated in the preface it contains a vivid account of the leading generals, sardārs and the rulers of Deccan, Mālwah, Gujrāt, Kābul and Kāshmīr with a fair treatment of the celebrities of the oriental world.

The author Kālī Rām was a native of Ajmer. In the preface he says that he undertook this work in deference to the wishes of Mahārājā Sawā'ī Pratāp Singh in 1209 A. H./1794 A. D. From the contents of this history it appears that the author must have consulted the Archives of the Jaipur State, the Pothī Khānah, Kapat Duwārah, Tawshak Khānah records comprising Farmāns, Sanads and the Akhbārāt. The author might have had all the authentic records at his disposal as indicated by himself in the preface. In the beginning, he was attached to the office of the Munshī Khānah holding the post of epistolographer. He was very fond of reading the works on history. Since the beginning of his service he had been collecting the raw material from Persian and Hindī manuscripts and personal collections of the Rājah. The manuscript was completed in V. S. 1851 corresponding to Ḥijrī year 1209/1794 A. D. No other copy of it is known to exist.

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Script : Shikastah, Paper : Yellow Mādhopūrī, Size : 27 × 17 cm., Folios : 230, Lines : 8, Cond. Slightly wormeaten, Copied in early 13th/19th cent. circa.

TĀRĪKH-I-MAS'ŪDĪ (History)

It is an excellent treatise on history and travels. Its original title is Mūrūjuz-Zahab-wa Ma'din-ul-Jauhar and was written by Quṭb ud-Dīn Abul Ḥasan 'Alī al-Mas'ūdī (d. 346/957).

On the 21st Rabī'uṣ-Ṣānī, 1030 A. H. this manuscript was presented to 'Abd ur-Raḥīm Khān Khānān, who in his own hand writing has written a note in Persian.

On the fly-leaf are affixed six seals which have not been deciphered so far. On the last page there are three more seals, one of which is still undecipherable; while the remaining two are of Emperor Aurangzīb. However the words 'Ālamgīr-Bādshāh are legible while the rest of the legend is illegible. These two seal impressions show that the manuscript had been transferred to the Royal Library of Aurangzīb. Apart from this, the manuscript has also been in the Library of Dīwān Shams ud-Dīn, a famous scholar of Tonk and the Prime Minister to Nawwāb Wazīr ud-Daulah of Tonk.

In the beginning the author prepared a voluminous work "Akhbār uz-Zamān" which dealt with geography, history and topography. In this book, he wrote down a detailed account of all the renowned countries of the world; but as it was too elaborate, he made a more precise and condensed recension and changed the title to "Ausat" which was subsequently condensed as "Murūj uz-Zahab-wa-Ma'din ul-Jauhar." The account of all the well-known scholars up to 332 A. H. has been given in this book. Moreover, it throws a flood of light on the literary and educational achievements of the

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intelligentsia of the ninth century, A. D. The treatise also deals with the geography, topography and historical back-ground of the famous cities of the world and the cultural activities of the people of those places. In this respect it is a sort of abridged Encyclopaedia wherein socio-economical aspects of the age with political conditions, prevailing at different times, have been interestingly dealt with. It was copied in 993/1584 by Muḥammad 'Alī b. Shāhwarī a famous calligraphist.

Ff : 788, Size : 25 × 15 cm., Ll : 25, Script : Old 'Ar. Naskh, Ext. : Comp., Cond : good, slightly wormeaten, laminated.

KHULĀṢAT-UT-TAWĀRĪKH

Composed by Muḥammad Faẓl-i Imām b. M. Arshad Khairābādī in 1224/1809, copied in 13th/19th cent. ca. It is the original work of the author who compiled it during his stay at Alwar.

A general history of the Islamic world from the origin upto the author's age, contains biographical notices on the Prophets Aṣḥāb, Saints and Sages of Islām, kings and emperors and the well-known personalities, taken out from the famous works of history, comprising seven Guftārs and a Khātimah.

Ff. : 217, Size : 30 × 16 cm., Ll. : 19, Script : Nasta'līq, Ext. : Comp., Cond : Good, bound.

AḤWĀL-I-FARANG

Written by Jhonthan Scott, copied in Samvat 1880/1823 A. D.

An epitome to the Ḥadīqat-ul-Aqālīm of Murtaẓā Ḥusain known as Allāh Yār 'Uṣmānī Balgrāmī which was compiled by the order of the captain, as the Ḥadīqah did not contain the accounts of the new world, America. The small treatise was compiled by the

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author just to incorporate U. S. A. The work comprises four chapters. Chapter I deals with Europe, II with Īrān, Tūrān and India, III with America and IV with the South America. This is an epitome which is supplemented at the end of Ḥadīqat ul-Aqālīm by Allāh Yār Khān with the help of the captain.

Ff : 44, Size : 22×17 cm., Ll. : 17, Script : Nasta'lqī, Ext : comp., Cond : Good.

TĀRĪKH-I-JAHĀN NUMĀ

Written by Ḥakīm Ilāhī famous with Ḥakīm ul-Hind, copied from the original manuscript of the author written in his own hand in 13th/19th cent. ca.

A topographical account of the world in general derived from the English geographical and Persian historical works. It is a copy of the original transcript of the author comprising one Muqaddimah two Maqālāt and one Khātimah. The Muqaddimah is subdivided into 12 Fuṣūl absolutely reserved for topography and geography. First Maqālah contains four Abwāb dealing with the Eastern continents which are further divided and subdivideq into Fuṣūl. The second Maqālah comprises two Abwāb dealing with the accounts of the Western continents which is also divided and subdivided into Fuṣūl. At the end begins an account of the author's other works. It has already been collated by the author. There are marginal notes and corrections written in his own hand as is confirmed by a note superscribed on the title page.

Ff : 137, Size : 26×17 cm., Ll : 15, Script : Nasta'līq, Ext : Comp., Cond : badly wormeaten, damaged.

TĀRĪKH-I-'AJĀ'IB UL-GHARĀ'IB

Written by an anonymous author and copied by an anonymous scribe in 1149/1736.

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A general history containing technical definations, historical anecdotes, important incidents of the universal interest and an account of some remarkable places, curiosities and rarities. Definitions of the Mughal Yard, Farsang, Girah and Jarīb along with sketches on the history of the Mughal kings, Saljūqīs, 'Abbāsids, the demarcation of lands and countries are also furnished. Its author has not been traced out. Perhaps it was composed in 1149/1736.

Ff : 134, Size : 23×15 cm., Ll : 15, Script : Nasta'līq, Ext : Comp., Cond : wormeaten, waterstained, damaged.

KITĀB UL-GHARĪBAIN (Lexicography);

It is a rare, perhaps the oldest and authentic copy of archival importance. The work is an old lexicon of less familiar word soccuring in the holy Ḥadīṣ. There are few salient features of calligraphy, antiquity, Asnād and marginal notes which have made it a rare asset of pre-eminence.

Its author is Abū 'Ubaid Aḥmad b. M. b. Abī 'Ubaid al-'Abdī al-Harawī al-Fāshānī who got himself edudated by Abū Manṣūr al-Azharī, a reputed 'Arabic scholar of varying telents and tastes. He died in 401 A. H. corresponding to 1011 A. D.

We have two copies of this work in our collection. The first copy comprising Bāb ul-'Ain with Mīm to Bāb ul-Qāf with Fā bears the date of transcription 542/1147 as furnished in its colophon. It was transcribed by 'Abd ur-Raḥmān b. Ḥusain b. 'Abdillāh al-Ḥabāb as-Sa'dī in Egypt. Moreover, it conṭains important Sanads and historical writings of the celebrated scholars who flourished during 6th and 7th cent. A. H. corresponding to 12th and 13th cent. A. D.

The second copy begins with Kitāb uẓ-Ẓād to Kitāb ul-Hā.

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There is no indication of the date of its transcription and the name of the scribe. The style of the calligraphy and diacritical dots, Kūfic written title and profusely used Zīr under the words, assign the 6th and 7th cent. A. H. corresponding to 12th and 13th cent. A. D. Many words are without diacritical marks while on the other hand the letters "Rā", "Dāl", "Ṣād" and "Hā" are often marked with dots and "Sīn" with three dots. Mostly, the sentences are separated from each other by special signs and even minor pauses are marked often with three dots written in red; signs of full points are also visible which give an impression of its being Kūfic calligraphy which had been in vogue upto 5th and the beginning of the 6th century according to Prof. Ḥāfiẓ Maḥmūd Shīrānī's verdict. The dots were marked later on but not later than 7th/13th cent. ca.

Script : Khurāsānī Naskh, Paper : Orient, thick, Size : 24 × 16 cm., Ext : incomplete, Lines : 27, Condition : Good Slightly wormeaten.

SHAMS-UL-'ULŪM (Lexicography)

A rare and authentic treatise of intrinsic values, according to Ḥājī Khalīfah, comprises 18 volumes subdivided into various Kitābs. The author Nashwān b. Sa'īd b. Nashwān al-Yamanī al-Ḥimyarī, was an accomplished scholar of etymology, syntax, lexicography, historiography, Jurisdrudence and poet as well. Although he was adept in Qur'ānic sciences, he had a penetrating acumen in lexicography and 'Arabic classics. He breathed his last in 573 A. H. corresponding to 1177 A. D.

We have only two volumes in our collection; the first begins from Kitāb uṣ-Ṣād to the end, and the second also begins from Kitāb uṣ-Ṣād but ends at the Bāb ul-Qāf waẓ-Ẓā. The former volume is important although the name of the scribe and the date of transcription have not been given yet calligraphical features including the

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ligatures of the letters and Kūfic flourishes, impell us to assign 7th century or early 8th century A. H. corresponding to 13th cent. or early 14th century A. D. as the period of its transcription.

The Kūfī style of the calligraphy had been in vogue upto 5th/11th cent. ca. but its impact continued to be in practice upto the 7th/13th cent. ca. at the most and not later than 8th/14th cent. ca. and the writing of the Ms. is influenced by the Kūfī style. We are, therefore, bound to presume that it might have been copied in the beginning of the 8th/14th cent. ca. if not in the 7th/13th cent. ca.

In the beginning of the first folio there is a seal of Sayyid Mūsā Jīlānī reading, "1153 'Abduhū Syyid Mūsā Jīlānī." A group of Egyptian scholars, while visiting this famous collection, in 1952, had it microfilmed alongwith some other manuscripts.

Language : 'Arabic, Script : Yamanī Naskh with Kūfī characteristics, Paper : Orient, thick, Size : 28 × 18 cm., Folios : 257, Lines : 24, Extent : incomplete, Cond. Good, slightly wormeaten, repaired.

SHARḤ UL-ALFĪYAH (Syntax)

A rare commentary by Abū 'Abdillāh Shams ud-Dīn M. A. b. Jābir al-Mālikī (d. 780/1378) on Alfīyah of Abū 'Abdillāh b. Mālik (d. 672/1273). The commentary was composed in 756/1355. It was apparently transcribed by a contemporary as stated by his son Aḥmad b. M. b. 'Abdillāh b. 'Abd ir-Raḥmān famous with Ibn ush-Shaikh Badr id-Dīn al-Khaṭīb who writes at the beginning that the Ms. was copied by his father.

The note written on the flyleaf by the scribe's son in 798/1395 shows that the Ms. was transcribed during the life time of the commentator. There are some notes and writings of archival import-

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ance at both the ends. The calligraphy is Makkī with Kūfī and ṣuls impact. Its strokes particularly the full points of the sentences are purely of Kūfī style.

Language : 'Arabic, Script : 'Ar. Makkī, Paper : orient, Folios : 246, Lines : 23, Extent : complete, Condition : Fair, waterstained, mended.

QAWĀ'ID UL-MUṬĀRAḤAH (Syntax)

A rare and early work by Jalāl ud-Dīn Ḥusain b. Badr b. Ayāz an-Naḥwī (d. 681/1282), which was copied in Mashhad by Abū Ṭālib b. Ibrāhīm in (711/1311). It was studied by Muḥammad b. 'Alī al-Jurjānī in 712/1312. At the end is a short treatise al-Juzūlīyah Fil 'Arabīyah transcribed by the same calligraphist.

Paper : orient, Folios : 139, Lines : 17, Size : 25×16 cm., Extent : complete, Script : Ṣuls, Condition : good, waterstained.

MAQĀMĀT UL-ḤARĪRĪ ('Ar. Literature)

Composed by Abū Muḥammad Qāsim b. 'Alī b. M. al-Ḥarīrī (d. 516/1122), a very early and rare copy of the treatise perhaps transcribed in the last quarter of the 6th/12th cent. ca. or first quarter of the 7th/13th cent. ca. Though there is no indicatin of the date of copying or the name of the copyist, the Kūfic flourishes and characteristics diacritical marks which had been in vogue upto 5th and 6th century A. H. corresponding to 11th and 12th century A. D., impel us to assign the date of the copying as mentioned above. According to Prof. Ḥāfiẓ Maḥmūd Khān Shīrānī, an accomplished scholar and versatile orientalist (d. 1946 A. D.) the "Alif" in the compound word, projecting slightly downward and the use of Kasrah and oblique resembling to "Alif" below the words and

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Zammah and Jazm are the salient features of calligraphy in vogue upto 5th/11th and 6th/12th cent. ca. Apart from these features, the paper and ink are also assignable to that age. The first and the last folios are in different hand and appear to have been added subsequently by some modern copyist.

Paper : orient, Size : 22×15 cm., Extent : complete Condition : Good, wormeaten, waterstained.

SHARḤU DĪWĀN IL-ḤAMĀSAH ('Ar. Literature)

The Dīwān is composed by Abū Tamām Ḥabīb b. al-Ḥamāsah (d. 228 or 229 or 231 or 232/842 or 843 or 845 or 846). This commentary on the Dīwān was written by ash-Shaikh Abū Zakarīyā b. at-Tabrīzī famous with al-Khaṭīb at-Tabrīzī (d. 502/1108). It is a very fine, invaluable and early commentary on the well known Dīwān ul-Ḥamāsah obviously transcribed in the beginning of the 6th/12th cent. ca. or very safely in the last quarter of the 6th/12th cent. ca.

The ligatures full points of Kūfī style and Kasrah diacritical. marks over ',Sīn" and the excessive use of signs under the letters of "Ain" and "Ḥā" and other Kūfī characteristics with unfaded oriental ink and paper incline us to consider with a fair amount of certainty, that the Ms. was copied in the first quarter of the 6th/12th cent. ca. On the first folio appears the name of the commentator written in a gold square. Some writings alongwith the seals are visible at the end but cannot be deciphered. The Egyptian scholars, when visited this collection, had it microfilmed also.

Paper : orient, Size : 25 × 17 cm., Ext. incomp., Script : 'Arabic vocalised Naskh with Kūfī influence. Lines : 17, Condition : Good, wormeaten, waterstained.

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CHAPTER II

A bibliographical Survey

I. AL-QUR'ĀN AND AL-QIRĀ'ĀT

Al-Qur'ān is a sacred subject of Qur'ānic sciences. Qur'ān, meaning recitation, is a holy and heavenly bestowed treatise comprising the revelations made to Prophet Muḥammad Ṣal'am an apostle of righteousness, faith, scrifice, humanity, fraternity and honesty by word and deed. The holy Qur'ān is a complete and comprehensive compendium which governs man's life in all its aspects–political, cultural, ethical, judicial, economic and social. It is a remedy to all man's problems and pursuits and never can a man on the earth compose a slightest verse like it. Though it was revealed 1400 years ago, yet it appears by its recitation as if it would have been written in this age.

It is an established fact that it is "uncreated" and was written on the Preserved Tablet in the Heaven and revealed by Gabriel and was collected and compiled in the form of a book only after the demise of Ḥaẓrat Muḥammad Ṣal'am at the command of Abū Bakr (the first caliph) and arranged under the third caliph, Uṣmān b. 'Affān. It is divided into 114 chapters (Sūrahs) according to their length; the longest being the first. The earliest passages are short and emotional warnings of the last judgement, exhortation to obedience, addresses to and praises of Almighty Allāh, description of his Majesty and Goodness and of man's weakness and need of him.

There are some sets of rules and methods of its recitation which form the subject of al-Qirā'āt. Generally it can be read in ten ways, but in few cases do the variations make serious difference in

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the sense. The science of the recitation is called Tajwīd comprising theory and practice. It has developed a vast science of itself. There are various accents and ways of recitations termed Ḥijāzī, Yamanī, Miṣrī' 'Ajamī etc. Hundreds of books on the subject have been written down. In our collection al-Qur'ān and al-Qirā'āt are bound in one list containing many ornate, illuminated and matchless codices. Among these manuscripts the following deserve special attention.

TAQRĪB UN-NASHR ('Ar. al-Qirā'āt)

A very rare and old copy of the work by al-Jazarī (d. 833/1429), copied by Muḥammad b. M. Naṣīr in 829/1425 in the life time of the author and was collated from his original manuscript containing the writing of the author.

SHARḤU RĀ' IYYAH ('Ar. al-Qirā'āt)

An early and rare commentary by Abū Isḥāq Ja'barī (d. 732/1331) on ar-Rā'iyyah Shāṭibī, copied in the early 9th/15th cent. ca. or late 8th/14th cent. ca.

The following works are also worth mentioning :–

1. WAQF UL-QUR'ĀN:–Copied in 831/1427 written by an anonymous author.

2. MAURAD UẒ-ẒAM'ĀN:–By Abū 'Abdillāh b. M. b. Ibr. b. M. b. 'Abdillāh.

3. KANZ UL-MA'ĀNĪ:—Copied in 1089/1678 in an elegant calligraphy.

4. ZĪNAT UL-QĀRĪ:–By Naṣr b. 'Umar Iskandar, copied in the 12th/18th cent. ca.

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5. KHULĀṢAT UT-TAJWĪD:–Written in Perian by Maulawī 'Abd ul-Quddūs b. Shaikh Jīwan, dedicated to Amīr Khan A'ẓam, copied in 11th/17th ca.

6. KHIZĀNAT-UR RUSŪM:–By Khwājah Muḥammad b. M. b. Mullā M. Raḥīm.

7. TAQWĪM UL-QUR'ĀN:–By an anonymous author.

8. AT-TAISĪR:–By Abū 'Amr 'Uṣmān b. Sa'īd ad-Dānī (d. 444/1052) copied in 1008/1599.

9. BAYĀN UL-MUSHKILĀT:–By Mullā Huṣain b. Iskandar ar-Rūmī al-Ḥanafī (d. 1060/1650).

10. TAJWĪD-UL-QUR'ĀN:–Written by an anonymous writer, copied in 14th/20th cent. ca.

II. AT-TAFSĪR (Qur'ānic Commentary).

Tafsīr is a sacred science of intrepreting and elucidating the holy Qu'ān in the light of important events and traditions of the holy Prophet. It facilitates the understanding of Qu'ān in detail. Under this subject we shall acquaint the readers with rare specimen of antique nature which delight our heart and captivate our mind. Some of them are important on account of their subject matter. Some are famous for their quant and curious technique of calligraphy while some of them are noteworthy on account of their marginal notes and Asnād. By these rich and rare codices we are able to understand the technique, imagination, mind and heart of the scribe, writer's consumate, skill, taste and telent.

The Qur'ānic exegesis is a comprehensive science which explains each and every word, line and subject matter alongwith the background of the Sūrah in the context of the Prophet's maxim, teachings,

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works and deeds and embraces literary characteristics, philosophical values and ethical lessons.

The Institute has a noteable collection of a good number of such commentaries alongwith those transferred from various places of Rājasthān i. e. Alwar, Bharatpūr, Jhālāwār, Jaipūr and Udaipūr. The following are worth mentioning :—

TĀWĪLĀTU AHL IS-SUNNAH:–By Abū Manṣūr M. b. M. al-Ḥanafī (d. 333/944), transcribed in 6th/12th cent. ca.

KITĀB UN-NĀSIKH WAL MANSŪKH:–By al-Qāḍī Abū 'Abdillāh M. b. 'Alī al-Isfrā'īnī, transcribed in 1248/1832, is the third copy in the world as far as recorded in the various catalogues.

TAFSĪR UL-JALĀLAIN:–A rare copy of the commentary on Qur'ān by Jalāl ud-Dīn al-Maḥallī (d. 864/1459) and Jalāl ud-Dīn as-Suyūṭī (d. 911/1505) containing the historical writings of Maulānā Jāmī, the celebrated Ṣūfī, poet and author.

ZĪB UT-TAFSĪR:–By Ṣafī b. Walī Qazwīnī (d. 1087/1676) who dedicated it to Princess Zīb un-Nisā', daughter of Emperor Aurangzīb 'Alamgīr. This manuscript is the original work which was composed in Kashmīr in about 1082/1671.

SAWĀṬI 'UL-ILHĀM ('Ar. Commentary on Qur'ān) :–By Abul Faiz Faiẓī b. ash-Shaikh Mubārak (d. 1004/1595), composed in 1002/1593, is an ornate and illuminated copy of the commentary wherein the letters having the diacritical marks are purposely avoided It was translated in about 11th/17th cent. ca.

'UYŪN UT-TAFĀSĪR ('Ar. Commentary on Qur'ān) :–By Shihāb ud-Dīn Aḥmad b. Muḥmūd as-Siwāsī (d. 803/1400), copied in 870/1465 by Dā'ūd b. Mūmin.

AL-FAUZ UL-KABĪR ('Ar. Commentary on Qur'ān) :–By Shah waliyyullāh (d. 1176/1762). It contains the historical handwriting of

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the author; copied by Maulawī 'Abd ul-Hādī, a disciple of Shah Sāḥib to whom a sanad was awarded by the author.

III. AL-ḤADĪṢ (Traditions)

Al-Ḥādīṣ is a branch of Islamic studies closely related to Qur'ānic sciences. Tafsīr deals with the Qur'ān while Hadis deals with holy traditions of Ḥaẓrat Muḥammad Ṣal'am who lived an ideal life in conformity with the Islāmic principles as enunciated in the holy Qur'ān. Al-Ḥadīṣ is itself a life of al-Qur'ān because the life of the Prophet in practice is Qur'ān in theory. When a companion (Ṣiḥābī) of the Prophet once asked Ḥaẓrath 'Ā'ishah Ṣiddīqah, "What was the life of the Prophet ?", she replied, "What Qur'ān is in words, it is in the life of the Prophet in practice."

Al-Ḥadīṣ, therefore, is a pious, ethical, sacred and authentic record of the Prophet's deeds, sayings and works in theory and practice which were adopted by his pious companions, who were by themselves accurate and righteous witnesses.

The subject of Ḥadīṣ forms a conspicuous part of this collection, and the Institute is proud of having such a treasure comprising hundreds of manuscripts in 'Arabic, Persian and Urdū languages among which the following are worth mentioning :—

AZKĀR UN-NAWAWĪ ('Ar. al-Ḥadīṣ) :—A rare codex by 'Allāmah Nawawī, copied by Mūsā b. 'Uṣmān in Ḥalab (Alappo) containing various notes by the reputed scholars of the age.

AL-MUḤALLĀ SHARḤ UL-MUWAṬṬĀ ('Ar. al-Ḥadīṣ) :—A rare original manuscript by Maulawī Salāmullah Rāmpūrī. It has not been published so far.

AL-ḤĀSHIYAT UL-MUḤAMMADIYYAH ('Ar. al-Ḥadīṣ) :—A rare and original manuscript by Abū Maḥmūd Muḥammad Thānawī who composed it in his own handwriting in 1231/1815.

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MUKHTAṢARU MUSNAD IL-IMĀM IL-A'ẒAM ('Ar. al-Hadīṣ):–A rare and original manuscript condensed by Sharaf ud-Dīn Ismā'īl b. 'Īsā (d. 892/1486), in his own handwriting in 890/1485 from Musnadu Abī Ḥanīfah (d. 150/767).

AL-MUṢANNAF b. ABĪ SHAIBAH ('Ar. al-Ḥadīṣ) :–A rare and old manuscript by Abū Bakr 'Abdullāh fomous with Ibn-i Abī Shaibah (d. 235/849); not published so far.

YAWĀQĪT UL-MAWĀQĪT (Ar. al-Ḥadīṣ) :–An old and rare treatise by Najm ud-Dīn 'Umar an-Nasafī (d. 537/1142) copied in 721/1321.

KITĀB UT-TAZKIRAH (Ar. al-Ḥadīṣ) :–A rare and old copy by al-Qurṭubī (d. 671/1273) copied apparently in 8th/14th cent. ca. by Muḥammad b. 'Abdillāh aṭ-Ṭalḥawī, containing several seals of Mughal kings.

JĀMI 'UL-UṢŪL (Ar. al-Ḥadīṣ) :–An exceedingly rare and splendid copy calligraphed in 842/1438 by' Aṭā' b. Arshad al-Ḥusainī al-Gāzraunī in a captivative calligraphic art. The Ms. is a nice specimen of gold, lapislazulī and illumination work of superb nature.

ḤĀWĪ UL-ARWĀḤ (Ar. al-Ḥadīṣ) :–An old and rare manuscript by Shams ud-Dīn M. b. al-Qayyim (d. 723/1323) copied in 773/1371 just fifty years after the demise of the author.

ẒABṬ-I-MUSHKIL IBN-I-MĀJAH (Per. Ḥadīṣ) :–A very rare autograph copy composed by the commentator Maulawī M. Aḥsān Nānutawī in 1303/1885 as expressed by the chronogram of the title.

MAKHZAN UL-M'RŪF (Per. Ḥadīṣ) :–A rare and ornate autograph commentary by M. Khawāṣ Khān who transcribed it in

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1125/1713 with a view to submit it to the Mughal emperor Farrukh Siyar. The Ms. is a good specimen of illumination in gold and lapislazuli work.

ĪẒĀḤ UL-MUJTABĀ (Persian Ḥadīṣ) :–A commentary on al-Mujtabā of an-Nasa'ī (d. 303/915) by Maulawī M. Aḥsan Nānautawī composed 1302/1885.

AṢḤI"AT UL–LAM'ĀT (Per. Ḥadīṣ) :—A commentary on Mishkāt ul-Maṣābīḥ of Waliyy ud-Dīn by 'Abd ul-Ḥaq Muḥaddiṣ containing 20 seals, one of them being of Prince Aurangzīb.

AT-TANQĪḤ ('Ar. al-Ḥadīṣ):–composed by Badr ud-Dīn az-Zarkashī (d. 794/1391), copied. 802/1399 in Ḥamāth (Syria) by Muḥammad b. Aḥmad b. Muḥammad. It has already been collated and contains useful marginal notes.

AT-TAZKIRAH FI ĀḤWĀL IL-MAUTĀ :-An 'Arabic treatise by Shams ud-DĪn al-Qurṭubī (d. 671/1272) copied 791/1388.

TARJAMAH JĀMI' UṢ-ṢAGHĪR (Urdū Ḥadīṣ) :—by Muḥammad 'Abd ul-Qayyūm b. M. 'Abd il-Ḥayī of Bhūpāl.

KHULĀṢAT UL-BUDŪR IS-SĀFIRAH ('Arabic al-Ḥadīṣ) An abridgement on Budūr us-Sāfirah of Jalāl ud-Dīn as-Suyūṭī by Abul Qāsim b. M. b. Murād Ṣiddīqī of 'Ālamgīr's time, copied in about 11th/17th cent. ca. The Ms. was dedicated to the emperor Aurangzīb 'Ālamgīr. It was calligraphed by Shaikh 'Alā' ud-Dīn b. Shaikh Rukn id-DĪn in Aḥmadābād.

SUBUL US-SALĀM ('Arabic al-Ḥadīṣ) :–composed by al-Amīr ul-Yamānī (d. 1182/1768), copied probably in the life time of the commentator.

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ẒAU' UL–MIṢHKĀT (Persian Ḥadīṣ) :–A commentary on Mishkāt ul-Maṣābīḥ of Walīy ud-Dīn by Maulawī Faiẓ ul-Ḥaq Sahāranpūrī.

MANHAJ UL-'UMMĀL (Ar. Ḥadīṣ) :–An ornate and rare codex by 'Alī b. Ḥisām id-Dīn famous with 'Alī Muttaqī (d. 975/1567).

ḤĀṢHIYAH NUZHAT UN–NAẒAR :–A commentary by an anonymous commentator.

AL-KHULĀṢATU FĪ MA'RIFAT IL-ḤADĪṢ :–Composed by Ḥasan b. Muḥammad b. aṭ-Ṭībī (d. 743/1342), copied by 'Uṣmān b. Shu'aib b. Idrīs in 978/1570 from the transcript of Maulānā 'Alī b. Mubārak Shāh al-Bakrī.

SHARḤU NUZHAT IN–NAẒAR:–A rare commentary by Maulānā Wajīh ud-Dīn Gujrātī (d. 998/1589) with glosses in his own hand.

IV. AL-FIQH (Islāmic Juriprudence)

Al-Fiqh is the science of the Islāmic Jurisprudence which covers the philosophy and principles underlying the system of law. Broadly speaking, it is a comprehensive and exhaustive study of the Islāmic law which deals with every aspect of life i. e. social, economic, commercial, legal and ethical. It lays down the principles of Islāmic life; how a Muslim lives in an Islāmic Society and State in conjunction with the Islāmic Laws and canons; how he deals with his fellow beings in social and commercial sphere and how he deals with non-Muslims. It also teaches us the principles, methods and tenets of Islāmic prayers, Rouzah, Namāz, Zakāt and Ḥajj and minute details with regard to the nature and practice of 'Ibādat.

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The contents of jurisprudence may be classified under two heads of concepts of law, legal theory and sources of law. The first branch endeavours to work out the principles on which the subject matter of a system of law and nature of law are based. The second branch comprises the study of such topics as rights of property, status of persons, contracts, crime and legal rights, obligations, civil rights and duties in general.

These concepts are common to legal systems but are to be dealt with separately by each of them to meet the social, economic, political and other deeds of Islāmic communities. Generally the al-Fiqh is classified in various schools viz. Ḥanafī, Mālikī Shāfi'ī, Ḥanbalī, Aḥl-i Ḥadīṣ, Khārijī, Zaidī and Shī'ī. Similarly the Uṣūl ul-Fiqh, principles of jurisprudence, can also be divided almost in the same classes as given above.

In our collection, we have only classified Fiqh and Uṣūl ul-Fiqh involving Ḥanafī Mālikī, Shāfi'ī and Ḥanbalī, the broad schools of interpretations.

The following are important and rare works :

AL–ḤUSĀMĪ ('Ar. Uṣūl ul–Fiqh)

Written by Ḥusām ud-Dīn b. Muḥammad b. M. b. 'Umar al-Akhsīkatī (d. 644/1246), copied 845/1441, is a concise treatise on Ḥanafite principles of jurisprudence, famous with al–Ḥusamī after the name of the author. Its original title is Muntakhab Fī Uṣūl il-Mazhab. On its margins run its commentary at-Taḥqīq. It also contains various other glosses, notes and seals. Many famous catalogueres of the important oriental collections of the world have referred to this manuscript.

Ff. : 70, Size : 31×20 cm., Ll. : 7, Script, 'Ar. Sulṣ, Ext. : comp., Cond. good, wormeaten, water-stained.

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ḤĀSHIYATU DĀ'IR IL-WUṢŪL FĪ SHARḤ IL-MANĀR
(Ar. Uṣūl ul-Fiqh)

Written by Maulānā Khalīl ur-Raḥmān b. Mullā 'Irfān Rāmpūrī (d. 1273/1856), copied in 13th/19th cent. ca., is the original Ms. of the super-commentary on the Dā'ir ul-Wuṣūl which is itself a commentary on the Manār, an abridgement of an earlier work of the author entitled Madār ul-Fuḥūl Fī Sharḥ il-Manār il-Uṣūl. It is the only original treatise of the commentator. Renowned cataloguers, alongwith Ḥājī Khalīfah have referred to it.

Ff. : 75, Size : 23×14 cm., Ll. : 15, Script, 'Ar. Shikastah, Ext. : incomp., Cond. good, wormeaten, repaired.

DAWWĀR UL-WUṢŪL ILĀ 'ILM IL-UṢŪL ('Ar. Uṣūl ul-Fiqh)

Written by Maulānā Muḥammad 'Irfān Rāmpūrī b. Mullā 'Imrān (d. after 1213/1798), copied 13th/19th cent. ca. is a super-commentary on the Dā'ir ul-Wuṣūl. Maulānā 'Arshī has called it the unique copy. It is an intensive gloss on the same, abridged from the author's previous commentary under caption Midrār ul-Uṣūl.

Ff. : 52, Size : 21×15 cm., Ll. : 23, Script, Nasta'līq, Ext. : incomp., Cond. good, wormeaten.

KASHF UL-ASRĀR FĪ-SHARḤ-I UṢŪL IL-BAZDAWĪ
('Ar. Uṣūl ul-Fiqh)

Written by Maulānā 'Abd ul-'Azīz b. Aḥmad b. Muḥammad 'Alā' id-Dīn al Bukhārī (d. 730/1329), copied 787/1385 by Amīr 'Uṣmān b. Amīr Sayyid il-Ḥusainī, is a rare copy of a commentary on Uṣūl ul-Bazdawī, copied just after the demise of the comment-

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ator. Most of the portion is damaged and has been replaced by some new spaces in three different hands. The pages are damaged at the end.

Ff : 369, Size : 29×17 cm., Ll. : 34, Script : 'Ar. Shikastah, Ext. : comp., Cond. good, wormeaten, repaired.

AL–IKHTIYĀR LI TA'LĪL IL–MUKHTĀR ('Ar.Fiqh)

Written by Abul Faẓl Majd ud-Dīn 'Abdullāh b. Maḥmūd b. Maudūd b. Maḥmūd al-Mauṣilī (d. 683/1284), copied 828/1424, is an antique and rare commentary on Mukhtār, the basic and earlier work propounded by the author containing a seal of some dignitory too dim to be deciphered which gives an idea that it would have been housed in some royal library, bears occasional marginal notes with various patches on the text.

Ff. : 415, Size : 26 × 19 cm., Ll. : 23, Script, old 'Arabic, Ext. : comp., Cond. good, wormeaten, damaged.

TARJAMAH KANZ UD–DAQĀ'IQ (Per. Fiqh)

Composed by Nāṣir ud-Dīn M. b. Jamāl al-Azdī al-Kirmānī in 1007/1598, copied in beautuful Nasta'līq, is a commentary on Kanz ud-Daqā'iq of an-Nasafī containing occasional marginal notes.

Ff. : 291, Size : 26×14 cm., Ll. : 17, Script : Nasta'līq, Ext. : comp., Cond. good, water-stained, mended.

TANWĪR UL–BAṢĀ'IR 'ALĀ KITĀB IL–ASHBĀH ('Ar. al-Fiqh)

Written by Sharf ud-Dīn b. 'Abd il-Qādir Ibn-i Ḥabīb in 1005/1596, copied in 1098/1686 by Muḥammad Ashraf b. ash-Shaikh

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'Abd il-Qādir b. ash-Shaikh Ḥisām id-Dīn al-Lāhaurī, is a rare commentary on Kitāb ul-Ashbāh wan-Naẓā'ir by Zain ul-'Ābidīn b. Ibr. b. M. b. Nujaim al-Miṣrī (d. 970/1563) of Ḥanafite jurisprudence. Some seal impressions at the beginning and the end are too dim to be deciphered; contains occasional marginal notes. The Ms. was copied in Shājahānābād.

JĀMI' UṢ-ṢIGHĀR ('Ar. al-Fiqh)

Written by ash-Shaikh Majd ud-Dīn Abul Fatḥ M. b. Maḥmūd al-Ustrushanī (d. 632/1234), copied in 10th or 11th/16th or 17th cent. ca. by Muḥammad b. Dihqān, is a rich compendium containing all the principles of juristic importance with regard to children. The year of transcription given on the flyleaf is 755/1354 but it is supposed to be a transcript of modern origin. The scribe has furnished the date by Sheer omission. Several seals.

KHULĀṢAT UL-FATĀWĀ ('Ar. al-Fiqh)

Written by Iftikhār ud-Dīn Ṭāhir b. A. b. 'Abd ir-Rashīd al-Bukharī (d. 542/1147), copied 819/1416 by Tāj ud-Dīn b. Amīr Muḥammad, is a compendium on the classical expositions of the Ḥanafī code of jurisprudence, containing seals on various places alongwith one of Fāẓil Khān

SHARḤ UL-WIQĀYAH (al-Fiqh)

Translated by Ṣadr ush-Shar'at 'Ubaidullāh b. Mas'ūd al-Ḥanafī (d. 747/1346), copied in 952/1545 is a commentary on the Wiqāyah, sometimes captioned kitābu Ṣadr ish-Sharī'at, pertaining to Ḥanafite jurisprudence copied in Constantinople (Turkey). A table of contents is prefixed at the beginning. Exhaustive marginal notes are given in the interlinear spaces.

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QUNYAT UL–MUNYAH LI TATMĪN IL–GHUNYAH (Ar. al-Fiqh)

Composed by Najm ud-Dīn Abur-Rajā' MuKhtār b. Maḥmūd az-Zāhidī (d. 658/1260), copied by Maḥmūd ul-Ḥāfiẓ in 820/1417, is an abridgement of Ghuniyat ul-Fuqahā' of the author's teacher Fakhr ud-Dīn Badī' b. Abī Manṣūr al-'Arabī, divided into usual books.

Ff. : 260, Size : 22×18 cm., Ll. : 25, Script : Nasta'līq. Ext. : Comp., Cond : good, wormeaten, waterstained.

KĀFĪ SHARḤ UL–WĀFĪ ('Ar. al-Fiqh)

Written by Ḥāfiẓ ud-Dīn Abul Barākāt b. 'Abdillāh b. Aḥmad an-Nasafī (d. 710/1310), copied in 727/1326 by Muḥammad b. Aḥmad, is a commentary on author's own work al-Wāfī based on Ḥanafite Furū' on the lines of al-Hidāyah. It is an important Ms. on account of calligraphic characteristics and had been under the possession of Tāj ud-Dīn b. 'Abd il-Qādir b. M. Amīn.

Ff. : 430, Size : 33×26 cm., Ll. : 29, Script : Naskh, Ext : Comp., Cond. good, wormeaten, repaired

AL–KITĀB FIL FIQH ISH–SHĀFI'Ī (Ar. al-Fiqh)

A rare and authentic commentary written by an anonymous writer (perhaps by Badr ud-Dīn Zarkashī), copied in 8th/14th cent. ca., is a commentary on Shāfi'ī Fiqh, contains seal of Shāh 'Ālam Bādshāh. The Ms. is still to be deciphered pertaing to its contents, title and the author. It has adorned the Mughal libraries.

Ff. : 188, Size : 27×18 cm., Ll. : 31, Script : Naskh. Ext. : Comp., Cond : Good, old.

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ḤASB UL–MUFTĪ ('Ar. al-Fiqh)

Written by Maulānā Qāẓī 'Abul Ma'ālī al-Bukhārī (d. after 975/1567), copied 10th/16th cent. ca. is a rare treatise contatning the legal fiats of Ḥanafite principles, dedicated to Abul Ghāzī 'Ubaid-ullāh, the Shaibānid prince (940/1533–946/1539). It was copied in the life time of the author.

Ff. : 379, Size ; 27×16 cm., Ll. : 25, Script : Naskh, Ext : comp., Cond : good, wormeaten, repaired.

MAJMA' UL–BAḤRAIN ('Ar. al-Fiqh)

Written by Aḥmad b. 'Alī b. Sa'lab Muẓaffar id-Dīn (d. 694/1294), copied in 729/1328 by Yūsuf b. 'Abdillāh b. Dā'ūd, is a rare and antique copy based on al-Mukhtaṣar of al-Qudūrī and Manẓūmah of an-Nasafī with exhaustive marginal notes of archival interest, copied from the author's original manuscript.

Ff. : 97, Size : 27×18 cm., Ll. : 29, Script : Naskh, Ext. : comp., Cond. : good, wormeaten.

MAJMA' UL–IKHTILĀFĀT ('Ar. al-Fiqh)

Written by an anonymous author, copied 817/1414 by Muḥammad b. Ras, is an antique copy of the jurisprudencial contradictions. Contains a seal of Maulawī 'Abd ul-Ḥaq b. Maulānā Khalīl ur Raḥmān of Rāmpūr.

Ff. : 204, Size : 28×18 cm., Ll. : 25, Script : 'Ar. Sulṣ, Ext. : comp., Cond. : good, slightly wormeaten.

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MUKHTĀR UL–FATĀWĀ (Ar. al-Fiqh)

Written by Muḥammad b. Aḥmad az-Ẓāhirī as-Sāḳinī (flourished in 10th/16th cent. ca.), copied in 1172/1758, is an exposition of Hanafite Fiqh different from al-Mukhtār lil-Fatāwā of Ibn-i Buldajī. A portion of this manuscript was damaged which was completed by Maulawī 'Abdullāh in 1172/1758 in the camp of Nawwāb Rauḥmatullāh Khān.

Ff. : 212, Size : 25×15 cm., Ll. : 25, Script : Ṣuls, Ext. : comp., Cond. : good, wormeaten.

MANẒŪMAT UN–NASAFĪ ('Ar. al-Fiqh)

Written by Najm ud-Dīn Abū Ḥafṣ 'Umar b. M. b. A. an-Nasafī (d. 537/1142), copied in 783/1381 by 'Allāmah Muḥammad b. M. b. Shams id-Dīn Mīrātī, in Balkh is a rare versified treatise on the differences of views of the four Sunnite schools of jurisprudence, completed in 504/1110 alongwith an erudite commentary by the scribe himself. It is the original Ms. of the commentator.

Ff : 90, Size 28×16 cm., Ll. : 16 Script : Ar. Ṣuls āmīz Naskh, Ext. : comp., Cond. : good, wormeaten water-stained repaired.

AN–NUQĀYAH MUKHTAṢAR UL–WIQĀYAH ('Ar. al-Fiqh)

An epitome of Ṣadr ush-Sharī'at aṣ-Ṣānī, commentator's grand father's compendium on the Wiqāyah on Ḥanafite Furū', copied 997/1588 by Shaikh Abū Bakr Gujrātī, is a good specimen of gold illumination and lapislazuli work with decorated Lawḥ. Contains various seals of Aurangzīb 'Ālamgīr (1658–1707), on the first folio alongwith other seals of the different owners of the manuscript.

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Ff. : 346, Size : 29×18 cm., Ll. : 7, Script : Naskh Sulṣ āmīz, Ext. : comp., Cond. : good, slightly wormeaten, water-stained, repaired, bound.

AL–HIDĀYAH FI SHARḤ IL–BIDĀYAH ('Ar. al-Fiqh)

Written by Burhān ud-Dīn 'Alī b. Abī Bakr b. 'Abd il-Jalīl ar-Rishtānī (d. 593/1197), copied 1234/1818 by Murād Bukhsh b. Mīyān Ṣāḥib and Sūndhi Shāh Jiyū b. Sa'd illāh of Malikpūr, is the famous classical work on Ḥanafite Fiqh composed as a commentary on the author's earlier and shorter work entitled Bidāyat ul-Mubtadī. Contains seals of the Tonk rulers.

Ff. : 510, Size : 38×23 cm., Ll. : 21, Script : Nasta'līq, Ext. : comp., Cond : good, water-stained, dark, oily.

V. AS–SIYAR WAL MAGHĀZĪ

In this subject there are various manuscripts of 'Arabic, Persian and Urdū. The following deserve special attention :—

TUḤFAT UL–KIRĀM MUḴHTAṢARU SHIFĀ' IL-GHIRĀM ('Ar. as-Sīyar)

Written by Muḥammad b. Aḥmad Taqīy ud-Dīn al-Fāsī (d. 836/1432), is a rare and antique commentary condensed from the Shifā' ul-Ghirām by the author himself (which is also a condensation of the Tārīkh ul-Azraq) on the history of the city of Mecca. No indication of the date of transcirption and the scribe has been given but in the light of paper, ink and the technique of the calligraphy, it is presumed that it would have been copied in the life time of the author in the first half of the 9th cent. A. H./15th cent. A. D. To

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be very judicious and cautious, it may be assigned to not earlier than the close of the 9th/15th cent. ca. The treatise is, however, an important and rare work to be retained and examined in detail.

Ff. : 191, Size : 27 × 18 cm., Ll. : 29. Script : 'Ar. Ṣuls, Ext. : incomp., Cond : good, slightly wormeaten.

JAWĀHIR UL-AḤYĀ' WA IMDĀDĀT UL-AULIYĀ' (Ar. as-Siyar)

Written by Sayyid Abd ul-Qādir al-'Idrūsī (d. 1038/1628), copied in 1017/1608 by Abū Bakr b. Abū Muḥammad al-Makkī, is a rare treatise on the excellencies of the holy Prophet comprising three separate parts with separate title on different topics but inter-related and interdependent to each other. It was copied long before the death of the author.

Ff. : 136, Size : 23×14 cm., Ll. : 17, Script : Naskh Ext. : comp., Cond. : good, wormeaten, water-stained.

ḤILYAT UN-NABĪ ('Ar. as-Siyar)

Ascribed to the authorship of Ḥaẓrat 'Alī b. 'Abī Ṭālib al-Quraishī (d. 40/661) which is a versified portrait of the holy Prophet Ḥaẓrat Muḥammad Ṣal'am. It is a high class specimen of bold Naskh with-Ṣuls flourishes and impressive ink par-excellence. Its Persian translation is given in the interlinear spaces alongwith its original versified text.

Ff. : 15, Size : 48 × 34 cm., Ll. 5, Script : 'Ar. Ṣuls, Ext. comp., Cond : good, repaired.

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SUBUL UL-HUDĀ WAR RASHĀD FĪ SĪRAT-I ḴHAIR IL-'IBĀD (Ar. as-Siyar)

Written by Abū 'Abdillāh ash-Shaikh Muḥammad b. Yūsuf ad-Dimashqī, copied in 1016/1607, is a rare and unpublished biographical work on the holy Prophet Ḥaẓrat Muḥammad Ṣal'am by the author's a pupil of Jalāl ud-Dīn as-Suyūṭī (d. 911/1505). It is the best work among the author's other works on Sīrat, extracted from three hundred manuscripts comprising more than seven hundred Abwāb. It is also known as Sīrat ush-Shāmī. A table of the contents is provided at the beginning.

Ff. : 291, Size : 24×16 cm., Ll. : 25, Script : 'Ar. Miṣrī, Ext. : incomp. Vol. I, Cond. : good, slightly wormeaten, repaired.

VOLUME III OF THE PRECEDING WORK

Copied in 12th/18th cent. ca. by Aḥmad, is the third volume of the preceding work from chapter 66 to the end Bābu Mu'jizāt is- Samāwīyah, collated in 1186/1772.

Ff. : 402, Size : 32×22 cm., Ll. : 35, Script : 'Ar. Yamanī, Ext. : incomp. Vol. III, Cond. : good,

SIYAR-I KĀZRŪNĪ ('Ar. as-Siyar)

Written by Mullā 'Afīf ud-Dīn (d. after 760/1358), copied 829/1425, is an 'Arabic translated version of al-Munṭaqā Fī Siyar-i Maulad in-Nabīy il-Muṣṭafā of the writer's father Amīn ul-Millat wad Dīn Sa'īd Muḥammad b. Mas'ūd Kāzrūnī (d. 745/1344) on the sacred life of the holy Prophet Ḥaẓrat Muḥammad Sal'am. Perhaps it is the original transcript of the writer.

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Ff. : 196, Size : 27×17 cm., Ll. : 19, Script : 'Ar. Ṣuls, Ext. : incomp., Cond. : good, slightly wormeaten.

NAẒM UD-DURAR-I WAL MARJĀN ('Ar. as-Siyar)

Written by Maulānā Aḥd ud-Dīn Mīrzā Jān al-Barkī (d. after 1091/1680), copied 1175/1761 by Shāh Ahlullāh, brother of Shah Waliyyullāh, a vresatile scholar of Islāmic studies and eminent writer of repute, from the original manuscrit of the author, is a rare and valuable treatise on the sacred life and deeds of the holy Prophet Ḥaẓrat Muḥammad Ṣal'am.

Ff. : 108, Size : 23×15 cm., Ll. : 18, Script : Naskh. Ext. : comp., Cond. : good, slightly wormeaten.

AKHBĀR UL-ABRĀR OR HADĪYAH-I AMĪRĪYAH ('Ar. as-Siyar)

Written by M. 'Abd us-Salām b. Muḥammad 'Aṭā' il-Ḥaq b. M. 'Abbāsī (d. 1241/1825), copied 1241/1825, is a rare work comprising three Ṭabaqāt, one muqddimah and one Khātimah. Ṭabaqah first deals with the history of the holy Prophet, Ṭabaqah second comprises accounts of the early four caliphs and the celebrated Imāms and Ṭabaqah third contains the affairs of the Ṣūfīs. The Khātimah consists of the autobiography of the author. It was copied in the life time of the author, and bears his handwritten text with his signature and seals of the second and the third rulers of Tonk. The author had dedicated the Ms. to Nawwāb Amīr Khān, the founder ruler of Tonk State and the first freedom fighter among the the public. The Ms. was named after Nawwāb Amīr Khan as Hadīyah-i Amīrīyah.

Ff. : 440, Size : 29×16 cm., Ll. : 19, Script : Pr. Shafī'ah, Ext. : comp., Cond. : good, wormeaten.

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RAUẒAH–I AṢḤĀB (Per. Siyar)

Written by Abū Rafī' Badī' ud-Dīn Aḥmad b. 'Abd iṣ-Ṣamad b. 'Abd iṣ-Ṣabūr b. Khwājah M. Balkhī Kāshmīrī "Ghāfil" (d. after 1113/1701), copied 12th/18th cent. ca., is a treatise during the reign of 'Ālamgīr. The work comprises biographical notices of the holy Prophet Ḥaẓrat Muḥammad Ṣal'am, his wives, children and his companions.

Ff. : 608, Size : 32×22 cm., Ll. : 21, Script : Nasta'līq, Ext. : comp., Cond. : good, water-stained.

RAUẒAT UL–AṢḤĀB (Per. Siyar)

Written by Wajīh ud-Dīn Muḥammad famous with Mīrzā Jān, copied 1082/1671, is a work composed in contradiction of "Rawāfiẓ" in compliance with the order of Sulṭān 'Abd ul-'Azīz and copied in Patnah. Contains five Fuṣūl and one Khātimah.

Ff. : 282, Size : 27×16 cm., Ll. : 19, Script : Nasta'līq, Ext. : comp., Cond. good.

SHAUKAT–I ṢIDDĪQĪ (Per. Siyar)

Written by Tāj ul-'Ulamā Qulzum-i 'Ulūm Sayyid Najaf 'Alī Khān b. Sayyid 'Aẓīm-id-Dīn (d. 1299/1881), copied 13th/19th cent. ca., is a rare and original autograph copy of the author, containing the account of important truimphs and achievements of the first caliph of the Islām, extracted and translated from his earlier compendium Ṣaulat-i Fārūqī which is versified on the lines of Shāh Nāmah of Firdausī.

Ff. : 53, Size : 34×21 cm., Ll. : 17, Script : Nasta'līq, Ext. : comp., Cond. : good.

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MA'ĀRIJ UN-NUBUWWAT FI MADĀRIJ IL-FUTUWWAT (Per. Siyar)

Written by Mulānā Mu'īn ud-Dīn b. Ḥājī Muḥammad Harawī (d. 907/1501), copied 1006/1597 by Mīr Māh Bukhārī in Balkh, is an exhaustive and biographical work on the sacred life of the holy Prophet Ḥaẓrat Muḥammad Ṣal'am, comprising four Rukns, one Muqaddimah and one Khātimah. The first folio contains seals of Persian Rulers and other countries heads.

Ff. : 656, Size : 32 × 22 cm., Ll. : 27, Script : Pr. Sulṣ, Ext. : comp., Cond. : good, wormeaten, water-stained.

TUḤFAT US-SULṬĀN (Urdū Sīyar)

Written by Nawwāb Quṭb ud-Dīn Khān (d. 1289/1872) in 1270/1853 in Delhī, copied 1270/1853, is a work composed in compliance with the order of the last Mughal emperor Bahādur Shāh Ẓafar. The Ms. is written in the hand of the author and is supposed to be a rare and authentic work.

Ff. : 169, Size : 26 × 16 cm., Ll. : 15, Script : Ur. Nasta'līq, Ext. : comp., Cond. : good.

VI. TĀRĪKH WA PIJĀL (History)

TĀRĪKH-I GUZĪDAH (Persian History)

Written by Ḥamdullāh b. Abī Bakr b. Aḥmad b. Naṣr Mustaufī al-Qazwīnī in 730/1329-30. Copied in 1302/1885 from the manuscript of Tonk collection, is the famous general history from tne earliest times to 730/1329-30 the year in which the work was completed. It was consensed from the renowned work Jāmi' ut-Tawā-

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rikh of Rashīd ud-Dīn Faẓlullāh comprising one preface and six chapters with a survey of Prophets, Islamic Caliphs, tribes of Arabs and the Persian kings etc.

Reference : C. A. Storey, 81–84.

Ff. : 542, Size : 30×12 cm., Ll. : 15, Script : Nasta'līq, Ext. : comp., Cond. : good, paper European.

TALQĪḤUFUHŪM IL-AṢRĀH (History)

Written by 'Abd ur-Raḥmān b. M. b. al-Jauzī (d. 597/1200), copied in 7th/13th cent. ca. is a rare and authentic treatise containing the history of the Ṣaḥābah, Ṣaḥābiyāt, Tābi'īn and the prophets.

Ff. : 299, Size : 24×17 cm., Ll. : 19, Script : Ṣuls, Ext. : comp., Cond. : good, wormeaten, water-stained.

ḤADĪQAT UL-AQĀLĪM (History)

Written by Murtaẓā Ḥusain famous with Allāh Yār Uṣmānī Balgrāmī (d. 12th/18th cent. ca.) in the year 1192/1778, is a biographical, geographical and historical account of the seven climates of the world alongwith fuller description of India and its topograhic sketches. It was primarily based on the Haft Iqlīm with a treatment of the new world, on the copernican system, Europe and America Reference : Storey 142–3; Elliot & Downson VIII 1803.

Ff. : 186, Size : 40×23.5 cm., Ll. : 24, Script : Nasta'līq, Ext. : comp., Cond. : good.

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FAUZ UL-'ULŪM OR (Fihrist-i Ibn-i-Nadīm)

Written by Abul Faraj Muḥammad b. Isḥāq al-Warrāq famous with Ibn-i Nadīm, copied in 7th/13th cent. ca. by Khaẓir b. Abdillāh, is a rare treatise on the life and works of the saints, mystics and the eminent personages of Islamic history.

Ff. : 44, Size : 27×18 cm., Ll. : 31, Script : Ṣuls, Ext. : incomp., Cond. : good, wormeaten, water-stained.

TUḤFAT UL-'ĀLAM

Written by 'Abd ul-Laṭīf b. Abī Ṭālib b. Nūr id-Dīn b. Ni'matullāh Ḥusainī Mūsawī Shustarī (d. after 1209/1804), copied in 1215/1800-1 from the original work, is a treatise ruled in gold containing an account of the author's native town Shustar with a narrative of his life and survey of topographical notices of the town. It was dedicated to the author's illustrious relative Mīr 'Ālam, Prime Minister to the Niẓām of Hyderābād, in whose honour he gave it the title of Tuḥfat ul-'Ālam. The origin of the British Power in India, account of the U. S. A. and other European states and description of principal towns of India has also been given in detail.

Reference : Sir W. M. Ouseley's Travels I, 148. Rieu I, 383-84.

Ff. : 278, Size : 25×15 cm., Ll. : 17, Script : Nasta'līq, Ext. : comp., Cond. : good.

JUGHRĀFIYAH-I 'ĀLAM (History)

Written by an anonymous author, copied in 12th/18th cent. ca. is a rare work containing the history and architecture of the historical buildings of the Mughal reign with special reference to the Tāj Maḥal.

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Ff. : 109, Size : 24×15 cm., Ll. : 12, Script : Nasta'līq, Ext. : comp., Cond. : good.

TĪMŪR NĀMAH (History)

Written by 'Abdullāh "Hātifī" (d. 927/1521), copied in 976/1568, is the history of Amīr Tīmūr's exploits purposely versified in the imitation of Niẓāmī's Sikandar Nāmah. It is also styled as Ẓafar Nāmah or Ẓafar Nāmah-i Tīmurī.

Reference : Storey, 288–90.

Ff. : 156, Size : 18×12 cm., Ll. : 15, Script : Nasta'līq, Ext. : comp., Cond. : good, wormeaten.

FATḤGRAH NĀMAH (History)

Written by Kālī Rā'i b. Kūrā Mal Agarwāl (d. after 1262/1848) is a treatise based on the account of Fatḥgarh with regard to its general survey of the villages and sub-divisions alongwith the informatian of the people of the area. The author was the Deputy Collector of Farrukhābād and had to demarcate the area for land settlement purpose. It was written in February, 1846.

Ff. : 96, Size : 24.5×20 cm., Ll. : 13, Script : Nasta'līq, Ext. : incomp., Cond. : good, slightly wormeaten.

WĀQI'ĀT–I–HAFDAH SĀLAH AMĪR WA BIST SĀSAH WAZĪR (History)

Written by Dīwān Shams ud-Dīn Aḥmad, copied in 13th/19th cent. ca., is an unpublished and rare work on the history of Nawwāb Wazīr ud-Daulah Bahādur, the second ruler of theTonk State.

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Ff. : 144, Size : 25×16 cm., Ll. : 15, Script : Shafī'ah, Ext. : incomp. vol. II, Cond. : good.

ZAFAR NĀMAH–I AMĪR (Versified history)

Composed by Ḥāfiẓ Pāyandah Muḥammad Khān "Nikhat" Rāmpūrī, copied in 13th/19th cent. ca., is a versified account of Nawwāb Muḥammad Amīr Khān's martial campaigns and exploits perhaps derived by the author from the biography, Amīr Nāmah of Lālah Basāwan Lāl "Shādān".

TĀRĪKH–I–TĀJ GANJ (History)

Written by an anonymous author, copied in 13th/19th cent. ca., is rare treatise containing the account of Mumtāz Maḥal, the favourite queen of the Mughal emperor Shāh Jahān, verses engraved on the tomb and graves of the king and the queen. It also contains other engraved inscriptions of the Tāj alongwith the detailed information of its construction, measurements and the precious stones used for its decoration. A statement of its expenditure has also been given.

Reference : Storey, 693.

Ff. : 75, Size : 25×16 cm., Ll. : 15, Script : Nasta'līq, Ext. : comp., Cond. : good.

BAHJAT UL–'ĀLĀM (History)

Written by Ḥakīm Mahārat Khān, copied in 1275/1858 by Ghulām 'Alī Qarshī is an extensive historical work on the import-

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ant and well known cities of the world such as Qandhār, Ghaznah, Lāhore, Delhī, Āgrā, Lucknow, Kālpī, Syriā and Jerusalem. It also contains an extremely rare work of Rauẓat ul-Afrāḥ with necessary information.

Ff. : 426, Size : 27×17 cm., Ll. : 15, Script : Nasta'līq, Ext. : comp., Cond.: good.

AL–BIDĀYAH WAN NIHĀYAH (Ar. history)

Written by Ḥāfiẓ 'Imād ud-Dīn Abul Fidā' Ismā'īl b. 'Umar b. Kaṣīr ad-Dimashqī (d. 774/1372), copied in 825/1421 by Yamrī'ā b. 'Abdillāh Abū 'Ubaidillāh M. b. Shāhid, is an antique rare and detailed work on Islamic history comprising several volumes. This Ms. begins with Bāb Ikhbāruhu 'anil ghuyūb il-Mustaqbilāh upto the martyrdom of Ḥaẓart 'Alī b. Abī Ṭālib.

Ff. : 338, Size : 27×18 cm., Ll. : 23, Script : Sulṣ, Ext. : incomp., Cond. : good.

CHAHĀR GULSHAN (History)

Written by Rā'i Chaturman Kāyath Saksainah surnamed Rā'izādah, completed in 1173/1759–60, copied in 1302/1884 by Sayyid Shaukat Ḥusain Deobandī, is a general history and topographical account of India from the ancient period down to 1173/1759–60, comprising four Gulshan (Chapters), 1. Provinces of India. 2. The Deccan Provinces, 3. Intineraries from Delhi to various parts of India, 4. Muslim and Hindū Saints of India. It was further edited by the author's grandson Chandr Bhān who supplemented a preface in 1204/1789.

Reference : C. A. Storey, 471–72.

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Ff. 88, Size : 31×20 cm., Ll. : 16, Script : Nasta'līq. Ext. : comp., Cond. : good, rubricated.

VII. AL'AQĀ'ID (DOGMATISM)

In the subject of al-'Aqā'id there is a good number of manuscripts in 'Arabic, Persian and Urdū. The Mss. enlisted below are remarkable and rare :

ḤĀSHIYAH 'ALĀ SHARḤ–I–'AQĀ'ID IL–JALĀLĪ (Arabic)

Written by Abul Faẓl al-Khaṭīb, copied in 1109/1697 by Muḥammad b. M. Laṭīf, is a gloss on the commentary of 'Aqā'id ul-Jalālī of Jalāl ud-Dīn Muḥammad b. As'ad ad-Dihlawī (d. 907/1501) supposed to be the copy of the commentator as indicated by his seal on the first folio.

Ff. : 132, Size : 20×12 cm., Ll. : 15, Script : Naskh. Ext. : comp., Cond. : good, wormeaten, mended.

ḤĀSHIYAH 'ALĀ ḤĀSHIYAT–IL–KHAYĀLĪ (Arabic)

Written by Kamāl ud-Dīn Ismā'īl famous with Qarah Kamāl, copied before 1008/1599 is an annotated work on Khayālī's glosses on the commentary of Taftāzānī on the 'Aqā'id. A Seal of Muḥammad Ma'ṣūm having been inscribed in the year of 1008/1599 is noticed on the flyleaf of the treatise.

Ff. : 155, Size : 17×11 cm., Ll. : 19, Script : Nasta'līq. Ext. : comp., Cond. : good, wormeaten.

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RISĀLAH FĪ KARĀMĀT IL–AULIYAH (Arabic)

Written by Yāḥyā b. 'Abd ir-Raḥmān Ja'farī (d. after 754/1353), copied in 8th/14th cent. ca, is a rare and antique tract transcribed during the life time of the author, who has himself written a Sanad in his own handwriting awarded to Abul Ḥasan 'Alī b. Ṭālūt b. Abil Ḥasan Mahdī. It contains various marginal notes and historical writings in abundance. A note written in the hand of Ṣāliḥ b. Buland, gives the date as 12th Sha'bān 1006 A. H.

Ff. : 8, Size 25 × 17 cm., Ll. : 21, Script : Sulṣ, Ext. : comp., Cond. : good, wormeaten, repaired.

SHARḤU QAṢĪDAT–I BAD'IL–AMĀLĪ ('Arabic)

Written by 'Abdullāh b. Ghulām Muḥmmad al-'Abdī in 1151/1738, copied by the commentator himself in 1152/1739, is a commentary on the versified treatise Bad' ul-Amālī of Sirāj ud-Dīn 'Alī b. 'Uṣmān al-Farghānī (d. after 569/1173). It is the original treatise of the commentator.

Ff. : 69, Size : 22×13 cm., Ll. : 17, Script : Nasta'līq, Ext. : comp., Cond. : good, wormeaten.

KITĀB 'ILM IR–RĀSIKH WA NĀSIKH UL–ADYĀN (Arabic)

Written by Nūr ud-Dīn Ismā'īl Rāmpūrī (d. after 1274/1857), copied in 13th/19th cent. ca , is a treatise ascribed to the penmanship of the author, composed in 1274/1857. Its preface is in Persian. An important letter addressed by Muḥammad (sic) to some Mīrzā Ṣāḥib dated 28th of Ṣafar, 1283 A. H./12th of July, 1862 A. D., giving some controversial opinion for the author, is attached at the end.

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Ff. : 51, Size : 27×18 cm., Ll. : 22, Script : Shikastah, Ext. : comp., Cond. : good, Slightly wormeaten.

IX. LUGHAT (Lexicography)

In this subject the following are important :—

TĀJ UL-MAṢĀDIR (Persian)

Written by Abū Ja'far (d. 554/1149), copied in 11th/17th cent. ca. by Muḥammad Faẓl.

Ff. : 221, Size : 25.5 × 14 cm., Ll. : 24, Script : Naskh, Ext. : comp., Cond. : good, water-stained, repaired.

BAḤĀR-I-'AJAM (Persian)

Written by Munshī Tīk Chand Khatrī (d. before 1182/1768), copied in 13th/19th cent. ca., is a nice compendium dealing with words and idioms used by the Persain poets of ancient and modern age, with copious examples. It has been written after deep research by the author and compiled by his pupil Munshī Indra Man in 1182/1768 with a useful preface. This Ms. has been described by Blochmann as one of the grandest dictionaries ever written by one man.

Ff. : 413, Size : 29 × 16 cm., Ll. : 23, Script : Nasta'līq, Ext. : comp., Cond. : good,

The following lexicons are also important.

1. Qāmūs, 2. Dastūr ul-Lughat, 3. Farhang-i-Jahāngīrī, 4. Farhangi Shāh Nāmah, 5. Laṭā'if ul-Lughāt, 6. Muntahi ul-Arab,

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7. Majmū'ah-i-Qaṭa'āt.

SHARḤU NIṢĀB IṢ-ṢIBYĀN ('Arabic)

Translated by Mullā Murshid ud-Dīn 'Abd ul-Lāh b. 'Alī ash-Shīftigī (d. after 930/1523) and was copied in 970/1562 by Ḥasan in Golkandah.

It is a nice and rare commentary condensed from his earlier intensive commentary on Niṣāb uṣ-Ṣibyān. It adorned the royal libraries of Golkanda as ascertained by the four seal impressions at the beginning. Many incidental notes are noticed on the margin.

AL-WA'Ẓ

AL-BALĀBIL UṢ-ṢAWĀRIḤ (al-Wa'ẓ)

A rare and original manuscript of the author Aḥmad b. 'Umar b. Sālim (flourished in 13th/19th cent. ca.) with many marginal notes. Copied in 13th/19th cent. ca.

JAWĀMI'UL-KILAM (al-Wa'ẓ)

Written by 'Alā' ud-Dīn 'Alī b. Ḥusām id-Dīn famous with 'Abd-ul-Malik b. Qāẓī Khān al-Muttaqī al-Qādirī (d. 975/1567), copied in 10th/16th cent. ca.

A rare and antique treatise containing aphorisms and definitions of the word Ḥikmat dealing with various topics of Ṣūfic piety, virtues, vices, conduct and behaviour, arranged, alphabetically and subject-wise, constituting various sub-

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JĀMI' US-SIYAR

A treatise written by anonymous author, containing forty traditions divided into Bābs. It is the last half portion of the work-i-e from 20th Ḥadīṣ upto the end and was copied in 1080/1669 by 'Alī b. Muḥammad at-Ṭā'ifī in Ṭā'if.

Urdū and Persian Literature

DĪWĀN-I-MŪ'MIN (Urdū)

Composed by Ḥakīm Mū'min Khān Mū'min Dihlawī (d. 1268/1851). It is a collection of his verses and poems arranged in alphabetical order along with some Fardiyāt supplemented at the end. It was copied in 1258/1842 in the life time of the author.

DĪWĀN I-MA'RŪF (Urdū)

Composed by Nawwāb Ilāhī Bakhsh Khān Ma'rūf (d. 1242 6), containing his Ghazals, Maṣnawīs, Qaṭa'āt and Rubā'īyāt nged in alphabetical order. It was copied in 1247/1831 by Āghā

DĪWĀN-I-MUṢḤAFĪ (Urdū)

A collection of verses and poems of the famous classical Urdū haikh Ghulām Hamadānī Muṣḥafī (d. 1224/1809) along with Wāsūkht and Qaṭa'āt supplemented at the end. It is the 2nd ı of the author among his four ones. The frontispiece (Lawḥ), o pages and the interlinear spaces are decorated with gold.

DĪWĀN-I-SHARQ (Urdū)

is an unpublished and perhaps the original Dīwān of

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Nawwāb 'Abd ul-Karīm Khān b. Nawwāb Amīr ud-Daulah Amīr ul-Mulk Muḥammad Amīr Khān the freedom fighter who ruled Tonk from 1817 to 1834. The author settled down in Ajmer where he was in touch with the classical Urdū poet "Mīr Mamnūn." Sharq was the grandfather of the famous poet of Tonk named "Āshiq" the pupil of "Dāgh" Dihlawī. It contains his Ghazals, arranged in alphabetical order.

DĪWĀN-I-SAUDĀ (Urdū)

A collection of Ghazals of Mīrzā Muḥammad Rafī' Saudā (d. 1195/1780) supplemented with some of his Rubā'īyāt and miscellaneous couplets at the end, arranged alphabetically.

DĪWĀN-I-INSHĀ' (Urdū)

A collection of the poems of the famous Urdū poet Mīr Inshā' ul-Lāh Khān b. Ḥakīm Mīr Māshā' Allāh Khān (d. 1235/1819) supplemented with Taẓmīns, Qaṭa'āt and Mustazāds etc, arranged alphabetically. It was copied in 1243/1827 in the 22nd regnal year of Akbar Shāh II.

SIKANDAR NĀMĀH (Persian)

A well-known Maṣnawī from Khamsah'-i-Niẓāmī composed by Niẓām ud-Dīn Abū Muḥammad Ilyās b. Yūsuf, poetically named as Niẓāmī Ganjwī (d. according to Daulat Shāh, 576/1180, Ātash-Kadah, 586/1190, Ḥājī Khalīfah III P. 176 : 596/1199, and 598 or 599/1201/1202). It comprises two distinct parts; first treats of the career of Alexander as a world conqueror while the 2nd dubes him as a sage and a prophet. It is frequently designated by different titles Viz : Sharaf Nāmah, Iqbāl Namah-i-Iskandarī and Sikandar Nāmah-

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i-Barrī. It was composed in 597/1200 and dedicated to Nuṣrat ud-Dīn.

Manuscripts : Rieu II, P, 568. I. O., No. 972.

PADMĀWAT OR RAT PADAM (Pr. Literature)

A Persian version of the love story of Padmāwat and Ratan Sain, also frequently styled as Rat Padam founded on the older Hindī story of the same title which Malik Muḥammad Jā'isī composed in 947/1540 and was rendered into Persian verse by Mullā 'Abd ul-Shakūr Bazamī (d. 1073/1662) in 1028/1619 who dedicated it to the emperor Jahāngīr.

MATHEMTICS

In this Subject the following works are important :

KHULĀṢAT UL–ḤISĀB

A famous 'Arabic work on Arithmatic by Bahā' ud-Dīn Muḥammad b. Ḥusain al-Āmilī with the Takhalluṣ Bahā'ī (d. 1031/1631). It was copied in 1077/1666 by anonymous scribe.

TAḤRĪR–I–UQLĪDAS

A rare and valuable 'Arabic work on Mathematics by Khawājah Naṣīr ud-Dīn aṭ-Ṭūsī (d. 692/1292). It comprises fifteen Maqalahs which are subdivided into figures. It was copied in 731/1330 by 'Alī b. Ḥusain b. 'Alī as-Sijistānī. Many marginal notes of Tājush-Sharīah Manṣūr b. Aḥmad whose seals are impressed upon.

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AT–TAṢAWWUF

In this subject there are a good number of manuscripts in Urdū, Persian and Arabic Langūages among whidh some important works are mentioned below :—

MUẒHIR UN–NŪR : SHARḤU MAẒHAR IN–NŪR (Arabic)

Translated by Sayyid Nūr ul-Hudā b. Sayyid Qamr id-Dīn (d. 1202/1787). It is a rare, unpublished and bulky commentary on Maẓhar un-Nūr of Sayyid Qamr ud-Dīn Aurangābādī (d. 1123/1779 with original text which was composed at the inspiration of Mīrzā Jān-i-Jānān (d. 1159/1746). The author then inspired his son, the commentator for writing its commentary, but before its completion the author expired in 1193/1779 and after nine years the commentator too died but the commentary had been completed. The present work is copied by Muḥammad Ṣadr ud-Dīn with marginal notes written in hand by the commentator himself. The work was not published and our copy has not been recorded so far. The work is on the Ṣūfī theory of Pantheism.

AL–'URWAH LI–AHL IL–KHALWAH (Arabic)

Written by Rukn ud-Dīn Abul Makārim Aḥmad 'Alā' ud-Daulah b. Muḥammad as-Simnānī (d. 740/1339). It is a rare treatise expounding the doctrine of the divine unity of God while dealing with other cardinal dogmas of Islam alongwith tenets of true Ṣūfism in right earnest. According to the author's own statement the work was commenced towards the end of Ramazān 720/1320 and was brought to an end on 23rd of Muḥarram 721/1321. It is exceedingly strange that Ḥājī Khalīfah has mentioned it as a Persian work. The treatise comprises six chapters among which the last containing

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an account of the author's biodata and the circumstances of his attachment to Ṣūfism. No date of copying is given on the colophon, but the author has given the details of its copies. For other copies see Bankīpūr, 905, Cairo VII, 5, and I. O. Vol : II, P. 158. Pub. 1936.

SHAR'AT UL–ISLĀM ('Arabic)

A rare and antique treatise on mystical theology of dogmatic interest by Rukn ul-Islām Majd ud-Dīn M. b. Abī Bakr Imāmzādah ash-Sharghī as-Samarqandī (d. 573/1177). It was calligraphed by Uṣmān b. Ismā'īl b. Zakarīyā' b. 'Arab. A seal of Sulaimān is impressed upon the various folios of the manuscript.

TARJAMAT UL–KITĀB ('Arabic)

A rare and authentic treatise on Ṣūfī doctrines, written by Shaikh Muḥibb ul-Lāh Ilāhābādī (d. 1058/1648) and was ostensibly copied during the life time of the author with author's hand written occasional notes on the margin.

BAGHYAT US–SALIKĪN ILĀ ASHRAF IL–MASĀLIK ('Arabic)

A rare and antique treatise on Sufism, containing many seal impressions of the keepers of Mughal Libraries, particularly of 'Ālamgīr I with their writings such as Qābil Khān, Bāqar Khān etc. It was written by Shaikh ul-Imām Abū 'Abd il-Lāh M. b. M. b. Aḥmad Sāḥilī (d. after 7th/13th cent. ca.) and was collated in 1073/1662.

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ASRĀR UL–AḤKĀM SHARḤU SHAR'AT IL–ISLĀM ('Arabic)

A rare and authentic treatise, copied in the life time of the author. It is a commentary on Shar'at ul-Islām by Ya'qūb al-Banbānī who had used it for him after collation and amendment. He had added some material to its text and preface by his own hand. Some seals are impressed upon which are not deciphered.

ĀDĀB UṢ–ṢŪFĪYAH (Arabic)

It is a rare and authentic treatise on Ṣūfī doctrines written by Abū 'Abd ur-Raḥmān M. b. Ḥusain b. Mūsā an-Nishāpūrī (d. 412/1021), not published and not found elsewhere. It was microfilmed by an Egyptian scholar 'Abd ul-Mnṭṭalib Rashād who visited this library in 1952.

MAKĀTĪB–I–MAULĀNĀ M. ISMĀ'ĪL (Persian)

A collection of the letters of Maulānā M. Ismā'īl having seals and signatures of the scholars of that time; also contains two letters of Sayyid Aḥmad Shahīd, copied in 1247/1828.

SHARḤ–I–ḤADĪQAH ḤAKĪM (Persian)

A commentary on Ḥadīqah of Abul Majd Majd ud-Dīn Ādam 'Abbāsī (d. 545/1150) written by 'Abd ul-Laṭīf b. 'Abd il-lāh Sanā'ī (d. 1048/1638) with marginal glosses on the revised and collated metrical edition of Ḥadīqat ul-Ḥaqīqah wa Sharī'at uṭ-Ṭarīqah usually called Ḥadīqah, comprising ten chapters. The commentary was completed on 20th Jamādī ul-Awwal 1044 A. H./11 Nov. 1634 A. D. According to "Ethe" it represents an abridgement from his

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larger commentary entitled Laṭā'if ul-Ḥadā'iq. Most of the glosses have also been taken from that commentary. According to the preface he began the larger work in 1040 A. H. and completed it in 1042 A. H. (1630–1633 A. D.) supported by his friend Mīr 'Imād ud-Dīn Maḥmūd Hamadānī with the Pseudonym Ilāhī the author of the well-known Tazkirah entitled Khazīnah-i-Ganj. The commentator transcribed, collated and annotated it. These are two exegetical works in question : Sanā'ī's preface another editor's preface; both are intermixed and there runs the versified text with important glosses on the margin. The commentary was copied in 37th regnal year of 'Ālamgīr in Ṭawailah Āṣaf Jāhī under the supervision of Prince Muḥammad A'ẓam. It was already collated and compared. Border lines ruled in gold with an ornate and illuminated frontispiece (Lawḥ)

Refarence : I. O., P. 575.

JAWĀMI' UL–KILAM (Persian)

A rare and invaluable treatise containg discourses and spiritual teachings of Abul Fatḥ Ṣadr ud-Dīn Sayyid Muḥammad Ḥusainī famous with the surname Gīsū Darāz–"Long Locked" (d. 825/1421) written by Muḥammad Akbar Ḥusainī. The compliler says that he committed those discourses to writing daily, beginning from 18th of Rajab 802 A. H. to the 1st of Rabī'uṣ -Ṣānī 803 A. H. and submitted day by day what he had noted to his master'e revision. There are some pieces of poetry in the form of Ghazals with pseudonym Muḥammad 'Abd ul-Ḥaq who mentioned this work under the alone title and has given some extracts from it in the Akhbār ul-Akhyār.

The treatise is an illuminated and ornate work of good calligraphic art alongwith an ornate and ornamented Lawḥ (frontispiece) ruled in gold. On the first folio, there are some seal impressions and writings of the royal librarians.

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Reference : Rieu, vol. 1, P. 347–48.

ASRĀR UṢ-ṢALĀT (Persian)

A rare manuscript on the generic and intrinsic values of Namāz. It was copied on the request of Shaikh Jalīl, just 44 years before the demise of the author. Author's hand written commentary of some Rubā'ī is given on two folios. A Rubā'ī of Shaikh M. Wāṣiq is also given at the first folio and a seal of M. Salīm ud-Dīn is affixed at both the ends. It has been written by Khawājah Mīr "Dard" b. Khawājah M. Naṣīr "'Andalīb" (d. 1199/1784).

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CAPTER III

SOME EXCERPTS FROM THE VISITOR'S BOOK

I was delighted to see this famous manuscript Library and to examine some of its rare and valuable pieces. It needs careful looking after and for greater support than it is getting,

Professor S. Nurul Hasan,
Minister of Education, S. W. and Culture,
Government of India.

As a student of Urdu, learner of Persian and lover of Arabic, I had the privilege of paying a visit to the Oriental Research Institute, Arabic and Persian, Rajasthan State, situated at Tonk. Shri Shaukat Ali, M. A. who is incharge of this library took pains to show me the rare manuscripts treasure in this building. They are kept safely locked up in steel almirahs. Rajasthan has the pride of producing not only brave warrior kings liks Rana Pratap, or impregnable fortresses like Chittorgarh or Komalgrah or the best among horses like Chetak, or a more beautiful queen (prettier than Helen) like Rani Padmini of the most loyal and royal servants such as Panna or Durga Das but the famous Persian scholars and (sic) Abul Fazl who averted the court of Akber and left behind him Ain-i-Akbari. I had the good fortune to see the commentary on Quran written by Faizi himself using the letters which have no diacritical marks.

This library deserves full attention by Government. A single officer running the show and he needs assistance. The library has to be housed in a new modern building so that the rare manuscripts would be preserved for long years to come. Perhaps it may not be out of place if I may suggest that a gazetted officer is put Incharge of this

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library assisted by language-wise assistants. Who evince zeal and interest in the upkeep. My esteemed colleague Shri Mohan Mukarji who is Chief Secretary of Rajasthan (Sic) worked as additional Secretary in the Ministry of Education and Cultural Affairs and carries with him rich experience and scholarship. May I request him to help the library to extent possible.

G. S. Sriniwasan
I. A. S.
Chairman, Karnatak
Revenue, appealete
Tribunal, Karnatak State.

The Arabic and Persian Rerearch Institute, with its numerous copies of rare books, with its manuscripts, many unpublished, and with so many magnificient illustrated copies of the Quran, is a part of the proud heritage of man. The Government of Rajasthan is entitled to the gratitude of orientalists and indeed of all men. The Director and staff of the Institute will be admired for thier dedicated efforts to preserve and enlarge the glorious collection in the library of the Institute.

Tonk
4 March, 1979.

Abdul Sattar
Ambassador of Pakistan.

I was thrilled to see the rare manuscripts and antiques of Arabic and Persian literature collected and preserved here. It bears eloquent testimony of the rich heritage, art and culture preserved and patronized by our ancestors.

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I hope and pray it may further enriched and greater research may be made in this direction.

Chandmal Lodha
Chief Justice of Rajasthan

Tonk 18–9–79

I tremendously enjoyed the few moments at the Arabic and Persian Research Institute, Tonk, Rajasthan. I find it extremely difficult to express the pleasure. I have experienced by looking at these rare manuscripts and objects of art. I feel great admiration for the persons, who took the trouble of collecting this antique material. I personally wish Sahibzada Shaukat Ali Khan all the best for future and congratulate him on his great efforts.

Syed Yousuf Ali
M. B. B. S., D. L. O. (England)

It is difficult for me to express what I feel about this wonderful collection, because it came as a complete surprise, and a fantastic shock. Almost good to be true, and I feel very privileged to have seen it. It is most beautiful and lovingly preserved, and long may it be.

Barbara Taylor,
55 Sambousue Road,
Wasminsves, Wiltahire,
England.

I am very much impressed to see the collection of valuable books in your Institute and I am keenly looking forward to visit you

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again with my faimily by the end of this month to acquaint myself with the valuable literature collected by your Institute.

Views of Hon'able Muhammad Abbas,
Embassy of the Syrian Arab Republic,
New Delhi.

It is highly gratifying for me to place my opinion on record. I have been Associated with Archives and manuscripts for quite some time before as a research scholar and as an officer in the Deptt. of Archives, Rajasthan, Jaipur, I know how beautifully Sahibzadah Shri Shaukat Ali Khan is maintaining the manuscripts of this place. He does not ofcourse posses scientific methods of keeping the rare manuscripts. Yet the manner in which the manuscripts are being maintained speaks of the high sense of devotion and dedication for the work. Shri Shaukat Ali Khan is doing a wonderful work for the library. He is not only a keeper of manuscripts but a deep diver in it, a researcher in the real sense of the term. The Deptt. should take adequate measures to utilise the talent intellect and industry of Shri Shaukat Ali Khan, so rare in the generality of the young generation of today. In fact, he is a rare find himself. I wish this library should be visited by researchers of the world.

Dr. K. S. Rajora,
Govt. College, Ajmer

I was delighted to see this remarkable collection. It must be a tremendous labour to study and preserve it.

Mark Tully,
Chief Representative,
B. B. C. (London)

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It is with great pleasare that I pen these few lines, after visiting this museum (Arabic and Persian Research Institute, Tonk.); so beautifully displayed under the able guidance of Shri Shaukat Ali Khan the young energetic Director of this museum.

I am surprised to find my own ideas of a Princess Museum for posterity personified. I congratulate the organizers and hope that this great treasure of our ancient heritage will be well maintained for the future generations to feel proud thereof.

After visiting to Salar Jung Museum at Hyderabad, I personally felt that this Institution may also recieve similar recognition by way of Govt. grants aminities and advancements for the foreign tourists and Scholars who visit India for Oriental Studies.

Being a memeber of Neta ji Subhash Chandra Bose's Indian National Army (I. N. A.) I feel proud to record that Netaji's dream of a fully developed India is being realised through this unique Institution. As a matter of fact such an Institution should be acquired by the Central Government immediately.

Captain V. Hari Singh
Port Blair,
Andman & Nicobar.
(Ex. private secretary to Netaji Subhash Chandra Bose.)

The Rajasthan Oriental Research Institute Tonk, contains a very valuable and impressive collection of rare Persian and Arabic manuscripts. The preservation of such a collection is imperative. Scholars throughout the world would benefit from published catalogues of the Tonk collection.

I would like to thank the officer Incharge, Mr. Shaukat Ali Khan, for showing this rare collection to me. One hopes that the

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Projects under his direction will be supported in order that all interested scholars may profit this collection.

Charles J. Hall. Jr.
Research Scholar,
American Institute of India,
Studies.
University of Illinois,
Urbana,
Illinois U. S. A.

On the eve of the inauguration of this centre. I congrarulate all the members and appreciate the efforts of Rajasthan Government that they managed for the upkeep and preservation of these rare manuscripts. This collection is one of the invaluable collections of our country.

Prof. S. Nurul Hasan
Education Minister of India.

(From Urdu)

We the deputation of teachers of Afghanistan were extremely pleased to visit this Institute of our neighbouring country India. We are grateful to Syed Farooq Hasan Minister, who helped us in leading to this collection and the pleasures from here will be gifted to our Afghan brethern. We pray more for the betterment and better prospects for the scholarly intellegentsia of this Institute.

Mirza Gul Yawar
Leader of the Deputatioh of Teachers,
Afghanistan.

(From Persian)

Rajasthan Oriental Research Institute, Tonk is the unique and unprecedented collection based on Islamic Studies and is one of the best collections of India but is taling a sad tale of its diplorable

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plight and decay in the same way as it has been speaking of its scholastic and educational traditions of the happy past.

To our sheer surprise that the Government are not taking much interest in this invaluable collection wherein burried deep historical and scholarly institutions. If such is the apathetic and negative approach of the Government, our national heritage, cultural legacy and classical studies with soon be wiped out. Where as we are surprised to see this of splendid treasure in a small corner in India we equally lurk in our mind a peril for its decay and decadance and deterioration. May this matchless treasure be adorning in some Eastern Countries like Tunis. Egypt and Libya. As a student of Oriental Studies, we pray to the present Government not only for its better up keep but efforts be made for its development, research and publication. It should be shifted from this small building to some specious premises On the scientific pattern it may be preserved and bound up. Its rare and unique works may be edited and published alongwith the much needed descriptive catalogues and for such literary pursuits. A team of Arabic and Persian Scholars my be appointed and deployed.

Mohd. Juda Ali of Libya.
Abdul Razzaq of Tunis.
Hilal Hindi of Kuwait
(Foreign Scholars)

(From Arabic)

This famous Saeedia Library (now Arabic and Persian Research Institute Tonk) comprises a good number of rare and unique works of superb nature. Some of them can not easily be found else where. May some of them who are at the helm of affairs, pay their attention to it.

(From Urdu)

Prof S. Talha of Pakistan.

I have the privilege to visit the Oriental Research Institute Tonk. I was impressed to see the rare Arabic and Persian manuscripts here.

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I wish, that these rare manuscripts must be published, so that more people could have the benifit of these rare books. If steps taken in this matter, it would be attractive for the persons of Persian speaking countries.

(From Persian) **Muhammad Saudagran and Fazli Saudagran,**
Khyaban Nu Bakht 15,
Tehran, Iran.

We owe it to posterity to preserve this rare collection (Arabic and Persian Research Institute Tonk). We admire the way the Director of the Institute and some selfless dedicated scholars are doing their best for such preservation despite the fact that resources at their command are so meagre.

Shri Satish Kumar,
Special Secretary to Govt.
Agri. (SS)Department,
Jaipur.

I am glad to have had the opportunity of doing something for the Institute which has such an extremely fine and rare collection of old manuscripts. This Institute (Arabic and Persian Research Institute Tonk) will indeed prove a very effective link between this country and the other Arabic and Persian speaking countries. The Institute is marred by such dedicated, able and scholarly staff such as Shri Shaukat Ali Khan under whose guidance and whose preserverance the Institute will progress. My best wishes are with the Institute and the staff.

(Shrimati) Jumki S. Kumar
Collector Tonk

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Very happy to see the wonderful old collection.

Shri N. Nelles and Lambotto
14, Regviessorf, Viroinval,
Belgium.

I am delighted to see the wonderful collection of rare manuscripts and I must congratulate Shri Shaukat Ali Khan for his keen interest in preserving historical records. The I. C. H. R. is happy to grant a project to Shri Khan.

Dr. K. Maitra
Dy. Secretary, I. C. H. R. New Delhi.

The things here are very beautiful, particularly the manuscripts. I wish, I had time to have some of them read to me.

Shri Komil Ahluwalia,
10 Park Aue, New York U. S. A.

Mr. Shaukat Ali Khan kindly took the trouble of showing me round the Arabic and Persian Research Institute. I wish I could have spent more time in the Manuscripts Section.

There is no doubt that the Institute has a large number of rare and very valuable manuscripts. Credit for this should go squarely to the vision and zest of Mr. Shaukat Ali Khan, Director of the Institute, and to the encouragement given over the last few years by the State Government. This can not, however be rated as more than a modest begining. Immediate action, is called for in the following directions :

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First, the Institute should be provided with a proper building and furniture and equipment, among other things, in order to preserve the rare manuscripts, it should have an air conditioned room. Lamination, I understand has been carried out in respect of 50 books only out of the 300 books that had selected by representatives of the National Archives for the purpose, in the first instance. This programme came to an abrupt halt. It should be resumed if the manuscripts are to be protected from ravages of time.

Not less important than preservation is the need for making the manuscripts available to research scholars all over the country. The Director informs me that so far about 100 Indian and 50 foreign Research Scholars have taken advantage of the documents. Even today Mr. Moazzam Ali Khan Research Scholar from the Aligarh Muslim University is here in persuit of his thesis.

Dr. Abdul Alim Sahib of the Aligarh University who is supervising the research being conducted by Mr. Khan has come personally to peruse the documents. The number of research scholars, however, is inadequate considering the historical value of the Institute's Collection. It is, therefore, necessary that there should be a guest house or a hostel attached to the Institute. It is also essential that a proper reference section should be added. If these two steps are taken the utility of the Institute would increase manifold. Another imperative need is provision of Xerox equipment; for want of it, the rare manuscripts remain out side the reach of those who can not afford, because of distance, to pay a visit to Tonk.

To use an over-worn expression the Institute has reached the take–off stage. An adequate investment at this juncture in the Institute in so far as housing, equipment and manpower are concerned, would yield rich dividends. If this investment is delayed, not only will the benefit of the Institute be restricted but the proper preservation of its rare collection will be jeopardised.

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I would conclude by stating that all those who are interested in Arabic and Persian studies and in historical research are already indebted to the State Government of Rajasthan for the enlightened interest it has taken in the Institute. They are confident that the State Government will carry its enlightened interest to its logical conclusion and develop the Institute with a fullfledged centre of containing and preserving valuable manuscripts and providing facilities for study and research.

The centre can also be utilised for starting courses in modern Arabic and Modern Persian. A knowledge of these languages does open up these days avenues of employmant. It also strengthens our country's links with the Middle Eastern countries.

It is generally recognised that calligraphy in this part of India achieved great heigts. The tradition is not dead yet in Tonk. Considering that the Library of the Institute contains beautiful specimens of calligraphy, it would be only appropriate if a wing of the Institute is carmarked for imparting training in calligraphy.

S. HAMID
Vice–Chancellor
Aligarh Muslim University
Aligarh–U. P.

Praise be to Almighty God and peace be upon His Prophet Muḥammad, and on all his relatives and companions and those who followed his path.

I visited the Arabic and Persian Research Institute Rajasthan Tonk on Tuesday the 8th Jumādal'ūlā (corresponding to the 25th March 1980).

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I am extremely impressed by the rare and invaluable manuscripts of varied interests and antiquities housed in this Institute.

I hope all those who are interested in the Islamic studies would take steps in the promotion, development and advancement of this Institute.

Muḥammad al-Ḥāfiẓ
Judge, Madinah Court
Mudarris, Masjidi Nabawi
Madinah (S. Arabia)

(From Arabic)

I had come to Government College Tonk on some official work. I had a long desire to visit the Arabic and Persian Research Institute. The visit has been very fruitful. I never thought that the Institute possesses tremendous records pertaining to the Social, economic and cultural life of the Muslims. The Shara' Sharīf record is invaluable and needs greater attention. The records of the Nawwāb of Tonk reveal his relations wiih the British and the role he played in the popular movements.

I have been very much impressed with the documents preserved here and the indefatigable zeal with which the present Director is nursing this Institute, is really praiseworthy. I would be anxious to ask some research scholars to take up some research work on the basis of collection preserved here.

Dr. M. S. Jain
Reader in History
University of Rajasthan, Jaipur

The captivating glimpse of the Arabic and Persian Research Institute allured me. It would be most appropriate, if we call it a dandy and dotting beloved of enticing manners; because the more we delve

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deep into its treasures, the more its allurement is augmented. To add more the courteous manners of Shaukat Ali Khan attract and impress the scholar. We have read in the books that there had been regal retinue in the Mughal Seraglio for training the Mughal Princes, sence, Shaukat Sahib has perhaps cultivated such courteous atttainments and peculiarities in some Mughal Darbar. It is most befitting if the Central Government takes over this collection.

Dr. Yunus Jafari
Department of Persian
Delhi College, Delhi.

(From Urdu)

I had the pleasure and privilege of visiting the Institute of Arabic and Persian manuscripts at Tonk. The very establishment of this Institute is an epoch-making event in the sense that a correct step has been taken to preserve the national heritage hidden in the pages of manuscripts deposited in the library of this body of higher learning and Research.

To ensure that this Institute develops on right lines, vigorous efforts to preserve the collection such as microfilming are taken immediately. A team of copyists, competents research scholars well-versed in Arabic and Persian is highly needed for textual editing, cataloguing etc.

The U. G. C., I. C. S. S. R., I. C. H. R. and the Institute of advanced studies at Simla should come forward to promote and further the cause to which this Institute is dedicated under the stewardship of Dr. Shaukat Ali Khan.

Dr. Manohar Prabhakar,
Deputy Director of Public
Relation, Govt. of Rajasthan,
Jaipur.

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I had a privilege to visit this famous collection (Arabic and Persian Research Institute Rajasthan, Tonk) replete with rare MSS. of Arabic, Persian, Urdu and Pashtau which are a permanent source of inspiration for the scholarly community. Such rare collections are scarcely found in India but their ever increasing importance is being felt at an accelerated pace. The famous MSS. collections of Raza Rampur Library, Hyderabad, Khudā Bakhsh Patna, of Calcutta and of Muslim University Aligarh are important and rare but the old and rare collection of Tonk is being one of them is really invaluable. Some of the manuscripts of this collection are scarcely found else where in the world.

It is heartening and praiseworthy that Government of Rajasthan have transformed it into an independent and separate Directorate and have appointed Shaukat Ali Khan, a seasoned and renowned scholar, as its Director. I am confident that the intensive catalogue which is being compiled in English under his supervision will be unique of its kind and would serve to satiate the scholars professors and researchers hankering after thier research pursuits.

It is my cherished desire that this Directorate would serve as an ideal Institute for the scholarly world.

Dr. Ihtishām bin Ḥusain,
Department of Islamic Studies,
Muslim University Aligarh (Aligarh)

(From Urdu)

I came to Tonk and visited this Institute which is a rare treasure on Islāmic studies. I was extremely impressed by the famous collection of varied interests. I wish I could remain here for a couple of months, so that I would be more benefitted.

It is a glorious heritage of oriental studies containing invaluable manuscripts, which I sense can not be made available even in the Middle East countries. Some of them are the unique and sole works

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of antiqurian interest. It is my humble suggestion that such a rare collection should be preserved from being decayed. I am also of the opinion that a detailed catalogue should be prepared in Arabic and Persian as well.

I examined the English catalogue which is being compiled by Mr. Shaukat Ali Khan, Director, A. P. R. I., who himself is a very learned man and a versatile scholar. He has earned his fame by his hard work and devotion for this cause.

Abdul Rasheed Khan
P. O. Box 812
Kilo 4, Mecca Road,
Jeddah, Saudi Arabia.

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Appendix—A

Record of the Munshī Khānah Ḥuẓūrī of Tonk State.

The Munshī Khānah Ḥuẓūrī record is an important and private collection of the Nawwābs of the earstwhile Tonk, State. It was deposited in the Naẓar Bāgh Palace since long, and looked after by their private Secretary. From the very beginning it has remained in the present building which has now been taken on rent for the office premises of this Institute. It ultimately came to the personal collection of His late Highness Nawwāb Muḥammad Ismā'īl 'Alī Khān, the last ruler of Tonk, who donated it to me in 1974 when he was at his last gasps. It could not be taken over then by me. He breathed his last on 21st Nov. 1974; since then, the record was in doldrums and very deplorable plight. When the collection of Arabic and Persian Research Institute was shifted to the palace premises, I again ventured to approach to Malika 'Azīz uz-Zamānī Begum the Rājmātā of Tonk, through the good offices of her brother Mīrzā Rafī' ul-Lāh Baig the Ex-President of Municipal Council, Tonk, and Sāḥibzādah 'Azīz ul-Ḥaq the naphew of the late Nawwāb Ṣāḥib and ultimately the record was taken over by me and amalgamated in the Arabic and Persian Research Institute Tonk.

The record in Urdū and Persian, dating back from 1817 up to 1950, comprises 30 thousand files of varied interests forming an important and historical repository of archival value. It contains manuscripts, manuals, documents, Kharīṭas, daily diaries, inter-states correspondence, Rauznāmchas, Jāgīr files and the expenditure statements incurred on the house hold affairs of the Nawwābs, Begmāt, princes and Ṣāḥibzādahs (Royal family members). There is also a cell of record dealing with Mīlād Sharīf, a religious state festivity. This particular record shows that sweets were distributed on mass

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scale; the Nawwābs pardoned even assassinators and severely punished culprits, without any distinction of caste, creed and colour on this auspicious occasion.

It forms an important nucleus of sourcematerial focussing local history, cultural institutions, social and economical conditions of the society prevalent during the state time. It also highlights local dialects, terminology, Ādāb, royal and public ceremonies, court protocals, professions, traditions, usages and practices in vogue in the state. It opens new avenues for inaccessible facets and un-explored aspects of the local history with particular reference to direct dealings with other princely states of Rajasthan. Literary and cultural development of the state is also an important theme gleaned through this repository. Economic exploitation, class struggle and clannish rivalries, the trends and movements of the war of Independence also constitute a conspecuous part of the record.

At present it is in an unintended neglect on account of limited budget and staff of the Institute. The listing work is in the process. Seventeen thousand files have been entered while the remaining documents and files are in heaps to be sorted, classified and calendared. Broadly speaking the record, can be classified into the following catagories :

1. Manuscripts and manuals.
2. Parwānajāt and Khariṭajāt.
3. Roznāmas and Roznāmchas.
4. Muqawwajāt and Musawwadāt.
5. Documents pertaining to Taushah Khānah, 'Iṭr Khānah, Khayyāṭ Khānah, Farrāsh Khānah, Bāwarchī Khānah Ḥuẓūrī (Khāṣah) and Ābdār Khānah (Āb Khāṣ).
6. Other Kārkhānajāt, Begmāt, Ṣāḥibzādahs, Jāgīrs and Mu'āfīs etc.

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7. Confidential files–Correspondence with Viceroy, Agents, Residents A. G. G. etc.

APPENDIX–B

The Sharī'at Record

The Sharī'at record of the princely state Tonk forms a conspicuous part of the Record Section of Arabic and Persian Research Institute Tonk. It has recently been transferred from the District Sessions Court Tonk, where it was lying in heaps and piles. The Institute owes a deep debt of gratitude to Ho'nble Gumān Mal Lodhā, Chief Justice of Rajasthan and also shri V. P. Agarwāl the District Judge, Tonk through whose endeavours the record was shifted here It belonged to the High Court of the earstwhile state of Tonk, dating back from 1252 to 1368 A. H. corresponding to 1836 to 1948 A. D. The record contains more than 25000 manuscripts, books and manuals of Persian and Urdu with Arabic texts which may roughly be classified in the following heads. :—

1. Makhṭūṭāt and manuals.
2. Nuqūl Ḥukmnāmajāt in manuscript forms 1000 approximately.
3. Nuqūl Faiṣlajāt ,, ,, 1000 ,,
4. Amṣalah Muqaddimāt ,, ,, 1400 ,,
5. Amṣalah pertaining to Mosques, Shrines and Dargāhs etc. 2000 ,,
6. Istiftājāt ,, 2000 ,,
7. Documents related to Nikāḥ wa Ṭalāq 2000 ,,
8. Miscellaneous Gazzettes and reports 2000 ,,

The record has not been properly classified and calendared because of the paucity of funds. The record, if classified and properly maintained, will highlight new and inaccessible facets of Islamic

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studies with particular reference to jurisprudential matters embracing political, scoial, economical and cultural values prevalent during the period. It also encompasses the whole life of the people as the state was primarily a Muslim State adiministered by Islamic law. In this sense, it provides a good deal of authentic record with regard to the multifarious activities of the State as well as general phenomena of the society covered by the Islamic Jurisprudence.

The jurisprudential matters also reveal customs, usages, vocations, traditions, cultural and political activities of the people of the age. The source material based on Islamic system of law, also tends to elucidate and expound the rare collection of manuscripts of jurisprudential importance, preserved in this Institute.

It forms an important heritage of Islamic studies which involves historical and cultural life of the Hindu and Muslim socities highlighting their festivals, places of worship, their activities in different fields, their economic status and other co-related trends and movements directly or indirectly related to the subject. New hypotheses and new approaches can be developed on the basis of this important record which can project the society and comprehensive state jurisdiction in different dimensions. It is the only Institute which boasts to own such an important Sharī'at record compiled and collected on systematic way. It can, therefore, open new outlets to the researchers and scholars hankering after developing new themes and theses.

APPENDIX–C

Foreign Scholars who availed themselves of the Source material of this Institute.

Name	Address
1. H. S. J. Darke M. A. (Cantab)	Cantab. England
2. Prof. Sayyid M. Ṭalḥah	Pakistan
3. Khalīl Ḥabībullāh	Madinah, Saudi Arabia

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4.	Sayyid 'Abbās 'Alī b. Zubair 'Alī. scholar of Islamic Theology	P. Box. 131 Leshi Tol South Africa.
5.	Dr. Yāmīn 'Alī Khān.	P. O. Box. 20, Hofuf, Saudi Arabia.
6.	Hilāl Hindī	Kuwait
7.	'Abd ur-Razzāq	Tunis.
8.	Mīrzā Gul Yāwar	Leader of the Teachers Deligation, Ministry of Education, Kabul Afghanistan.
9.	Yūnus	Research and Testing Deptt. of Primary Education, Kabul, Afghanisthan.
10.	Victor Semirov	U. S. S. R.
11.	Fāẓlī Saudāgrān	Khiyaban Nau Bakht–15 Tehran, Iran.
12.	Mrs. Komil Ahluwalia	10 Park Ave, New York, U. S. A.
13.	Elisa Beth Strasst	West Germany
14.	Charles J. Hall, Jr. Research Scholar	Institute of Indian Studies, University of Illinois, U. S. A.
15.	Shaikh 'Alī Ismā'īl	Jordon (Middle East)
16.	Shaikh Salim Khalīl	,, ,,
17.	Shaikh Abū Jum'ah	Morocco
18.	N. Nells	14, Regviessorf Viroinval, Belgium.
19.	Masroor 'Ālam Sohail	Ave, No. 2, Semitron–17 Kirman Shah, Iran.

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20.	Meleny Coe, (Scholar) Topic of Research "Women and Employment."	Washington, U. S. A.
21.	Aḥmad Jamāl Pāshā	Turkey
22.	Mark Tully	Chief of Bureau, B. B. C. England.
23.	'Abdul Sattār	Ambassador of Pakistan
24.	'Abdul Muqtadir Khān advocate.	Karachi, Pakistan.
25.	Sulaimān Sikandar.	Hyderabad, Deccan.
26.	Donobol B. Vem Bureru	50 Bveru S.T. Paddinton, Sydney Australia.
27.	Muḥammad Sahar	Egypt.
28.	Ibrāhīm Ḥusainī	P. Box No. 4119, as-Safat, Kuwait.
29.	S. M. Nasīm	Sindh Agriculture University, Tandoyar, Distt. Hyderabad Sind, Pakistan.
30.	Dr. Sayyid Yūsuf 'Alī	154, Upper Clafton Road, London 65, England.
31.	Sayyid Jamīl Ḥashmat 'Alī	P. Box No. 5605, Panama Behrain
32.	Sayyid Mūsā Sayyid Ṣadr	Dadgustari, C/o Aqa-i-Zahidi, Mashad, Iran.
33.	Barbara Taylor	55 Sambourne Road, Wasminsever, Wiltshire, England.
34.	Ḥabīb Ḥasan Khān Yūsufī	Hyderābād, Pākistān.
35.	Muḥammad Rashād Abū Bakr	Egypt
36.	Aḥmad Salīm 'Abdus Salām	,,
37.	Dr. Jamīlullāh	Mecca, Saudi Arabia

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38.	Khalīl Ḥabībullāh	Saudi Arabia
39.	Dr. M. Melic	Head of the History and Political Science Deptt. Villanova 'Varsity, U. S. A.
40	'Abdur Rashīd and 'Abdus-Salām	Madinah 'Varsity, Saudi Arabia.
41.	Mas'ūd Aḥmad Barakātī, Editor Hamdard Naunihāl	Karachi, Pakistan.
42.	Muḥammad Ibrāhīm Yūsuf	P. Box No. 2643, Kuwait.
43.	'Abdul Wājid	Saudi Arabia
44.	Sharfuddin khān	Muscat.
45.	Simon M. Addinisell, (Visiting Journalist)	13 Pono Road Blackheath, London, SE 3. O. S. L, England.
46.	Muḥammad Sa'īd Rafīq Khān	Riyadh, S. Arabia
47.	Sayyid Muḥammad Hāroon Ḥusain	Kuwait.
48.	M. Hāshim	Kabul, Afghanistan
49.	Akhtar Muḥammad Ghanī Khail	,, ,,
50.	M. Khālid	Jalalabad, ,,
51.	M. S. Malyar	Kabul, ,,
52	Dr. Jamīlullāh	London, England
53.	Maulānā Ghulām Rasūl Mihr	Pakistan.
54.	Dr. Yūnus Ḥusainī	,,
55.	Jean Pierro orsini and Nicholas Farancillon.	7 rue, Marius Reynand, 13100 Aixen PSE, Farance
56.	Mrs. Naẓar Ārā	Federal B. Area, Karachi.
57.	Sharīf Aḥmad	18/1 Bahar Colony, Karachi–2, Pakistan.
58.	Muḥammad 'Umar	1/54, Block No. 8 Azizabad Karachi, Pakistan.

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59.	Dr. Ajīt. (E M. T. Surgeon)	Hamadan, Iran.
60.	Abdul Rashīd Khān (Engineer).	P. O. Box 812, Kilo 4, Mecca Road, Jedah, Saudi Arabia.
61.	Dr. Muḥammad 'Umar	B. 88, H. Block, North Nazimabad, Karachi–33
62.	Sa'īd Aḥmad Gulshan Faiyāẓ	139/48 Model Colony Karachi, Pakistan.
63.	Muḥammad al-Ḥāfiẓ al-Qāẓī Maḥakmat ul-Madīna wa Mudarris Ba-Masjidun Nabawī.	Madina, Saudi Arabia.

APPENDIX–1

Consequent upon the creation of the Directorate of Arabic and Persian Research Institute Rajasthan, Tonk, vide Govt. order No. F. 6 (14) Edu–4/78 dated 4-12-78, the following staff was transferred from the Rajasthan Oriental Research Institute, Jodhpur. :

1. Sr. Preservation and Publication Asstt.	1
2. Surveyors	2
3. Mender-cum-Binder	1
4. Chowkidar	1
5. Class IV	1

Following staff was also provided in addition to the above transferred posts to this Directorate :

1. Jr. Accountant	1
2. L D C	1

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In accordance with the Govt. order, the Sr. Preservation and Publication Assistant after having been redesignated was appointed as the Director of the Institute under the same scale which was created afresh in the grade (1400–1900) vide Govt. order No. F. 6 (14) Edu–4/78 dated 27–11–79. Some portion of the Budget was earmarked for the remaining months of 1978–79 from the Rajasthan Oriental Research Institute, Jodhpur.

In the Year 1979–80 the following Budget was provided to this Directorate under Head 278 Art and Culture (Kha) Promotion of Art and Culture (V) Arabic and Persian Research Institute, Tonk.

	Non Plan	Plan
Salaries	53,000	10,000
T. A.	4,000	1,000
Medical	1,000	1,000
Office Expenses	5,000	29,000
Publication	20,000	5,000
Consultation and Deciphering	—	4,000
Rent, Rate & Tax	6,000	—
Total	89,000	50,000

Following posts were also provided to this Institute in the year 1979–80 vide Govt. order No. 9 (33) Edu. Gr. I/79 dated 9–4–78.

Translators	2
Copyist	1

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Errata

Page No.	Line No.	Misprint	Correct
V	15	Secretarys	Secretary
V	17	Collectar	Collector
VII	12	informahon	information
XIX	2	preseve	preserve
XIX	18	ahd	and
1	7	persue	pursue
2	28	encompases	encompasses
3	1	Madicines	Medicines
,,	10	Tradditions	Traditions
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10	1	decesion	decision
,,	12	meterial	material
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11	9	Decorat on	Decoration
12	2	Inavluable	Invaluable
14	5	Tafsīr-ul-kā ī	Tafsīr ul-Kāfī
,,	19	h s augmented	has augmented
17	8	have transcribed	have been transcribed
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41	1	Ganjīīnah	Ganjīnah
45	18	subdivideq	subdivided

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Page No.	Line No.	Misprint	Correct
46	1	Defination	Definition
49	19	indicatin	indication
53	1	Perian	Persian
,,	14	intrepreting	interpreting
56	17	Captivative	Captivating
59	24	run	runs
64	3	Contatning	Containing
71	18	WA PIJAL	WA RIJAL
,,	24	Consensed	Condensed
74	20	BIST SASAH	BIST SALAH
75	,,	BAHJAT UL-ĀLĀM	BAHJAT UL-'ĀLAM
76	22	3. Inteneraries	Itineraries
76	24	supplemmented	supplemented
78	3	transcrtbed	transcribed
,,	1	AULIYAH	AULIYĀ'
,,	12	Muḥmmad	Muḥammad
84	2	whidh	which
85–86	5-1-3-10	SHAR'AT	SHIR'AT
86	10	'Abd ur-Raḥmān	'Abd ir-Raḥmān
87	16	Containg	Contains
89	14	liks	like
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90	1	assistants	assistants who
92	7	Associated	associated
92	11	posses	possesses
93	11	aminities	amenities
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96	23	preserverence	perseverence
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102	9	Tonk is,	Tonk,
107	6	'Abdul	Abul
108	10	Muḥaḥumoad	Muḥammad
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